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MISSIONS IN A CHANGING WORLD

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MISSIONS IN A CHANGING WORLD

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BY
W. W. PINSON
For twelve years General Secretary of the Board of Missions, Methodist Episcopal Church, South

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To My Wife

BELLE MURRELL PINSON

WHOSE WISE COUNSEL, STEADFAST COURAGE, AND INSPIRING COMRADESHIP HAVE WROUGHT THEMSELVES INTO THIS AND ALL THE WORTH-WHILE THINGS I HAVE ATTEMPTED, THIS BOOK IS AFFECTIONATELY INSCRIBED ON

OUR WEDDING ANNIVERSARY

NOVEMBER 30 1927

FOREWORD

When asked to write this book, it presented an inviting task. It was alluring to one who had given twenty years of his life to the service of a mission board during the most stirring period of the modern missionary enterprise.

But the task has proved far from easy. I have found myself somewhat in the plight of one studying a flying landscape from the window of a railway coach. I could not write as fast as the world changed. Constantly I have found it necessary to change my tenses, also to be shy of the prophet's rôle. The forecasts of one day became history the next—or something else.

The best I have been able to do has been to set my camera at an angle that would show which way we are heading. Those who have attempted a similar task will be sympathetic, and critics will be—critics.

I can only claim an honest and earnest effort at interpretation, and a heartening outlook, and uplook, and hope that the hearts that need it will find whatever is vital and worth while in these pages and pass it on.

W. W. P.

Nashville, Tenn., December 1, 1927.

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I

FACING A NEW WORLD

A STATIC world would be comfortable, but dull. Thought would stagnate, life would become stale and monotonous, curiosity would lose its edge and wonder its thrill. Deserts and cemeteries do not change. Change is the basis of all science. It is the endless dance of atoms that challenges the mind and pricks the curiosity. Man finds himself in a universe of change, and it sets a flaming interrogation point at every new crossroads.

Whatever we may wish or do, we cannot escape the evident fact that our world refuses to stand still. "The great world swings forever down the ringing grooves of change." For better or for worse, we may sigh or sulk or sing, but the great procession marches on without asking our leave.

CHANGES OF A CENTURY

Think of the changes in one short generation. How much that is new and strange we should have to show our grandfathers if they came back! In so short a period we move out of an old world into a new. If it were not so gradual, we would find ourselves like Alice in Wonderland, and would "go wondering and awe-struck all our days," never knowing where to fall in, miserable and maudlin misfits.

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If we stretch our comparison over a longer period, our wonder increases. The changes of the last hundred and fifty years have been greater than in the previous two thousand years. At least that is the way it looks on the surface, and the surface is all most of us can see. In that time we have sighted the headlands of a new world. In that time we have gone well on the way to the discovery of two worlds, the world of physical facts and forces and the greater world of mankind. In other words, while the race has been discovering the world it has also discovered itself. Dr. George A. Gordon in "A New Epoch for Faith,"[1] published in 1902, says, "The one best word for the nineteenth century is humanity; and the century's high distinction is that within its limits there has been a surpassing advent of humanity." "It is interesting to note," he says, "that the two greatest ideas of modern times are the idea of a universe and that of humanity, and both had a religious origin." The advent of these two ideas alone justifies us in the use of the terms *a new world.*

We can now speak of the human family with an understanding to which our great-grandfathers were strangers. Our common interests and aspirations have become acutely apparent. Races no longer think of each other as alien and separate, but as having like

[1] "A New Epoch for Faith," by G. A. Gordon. Houghton-Mifflin Company. By permission.

interests and common dangers. The physical world has shrunk till there is scarcely room enough for one to yawn or sneeze without being obliged to apologize to a thousand million of his neighbors, or speak the least carelessly without giving offense to unseen multitudes who are listening in.

New Meanings

An amazing amount of new meaning has been crowded into the word "world." What did it mean to John Wesley and his followers? It seems to have been an unfamiliar word in the ecclesiastical language of his day. "The world is my parish" was so new and startling that it was seized upon and trumpeted down the years as the words of a prophet. These words have now become commonplace. The world is everybody's parish. It is everybody's field and concern. We no longer think in terms of townships, counties, states, or countries, but of a world. Commerce, trade, diplomacy, news, literature, war and peace, morality, religion—none of these can live in a corner. They must all say, "The world is my parish." They must all reckon with the world. They must all rise up each morning and knock at the door of the world, and find out what it wants, what it needs, and what it is thinking about. It is that, or go out of business. Sad to say, some diplomatists still think in terms of "one hundred per cent American" and the rest go hang.

But the rest refuse to comply with the polite suggestion. They smile, and back of the smile they think, "Go hang yourself."

What was once a choice, and for us of the Churches a duty, has now become a necessity. It is no longer a question of whether or not we will go to the world, but what we will do with a world that is sitting on our doorsill. It is now a question with everybody as to how we are going to live with a world that has enveloped us and overflowed us. Our problem is one of determining what kind of a world we shall have to live in. What sort of ideals shall control it. Shall they be Christian or pagan, spiritual or materialistic? Shall it be the abode of war and hate, or of peace and brotherhood? We are no longer free to consider our interests apart from those of other races, nor the sins and needs of other races apart from our own. This generation is the first one that has been able to see, yea, forced to realize, that nothing worthy and permanent can be done for any one section or race without also benefiting every other. We are dealing with a world that rises or falls together.

Change not Fortuitous

We are not left to suppose that this change is merely the outcome of natural forces, nor yet of man's discoveries and inventions. It has a deeper significance. It is part of the process of the Kingdom. It was in the

purpose of Christ. He set as his goal "a new heaven and a new earth." He proposed to "make all things new." Old things were to pass away. Can we explain all the changes of the past century apart from his wisdom and power? Let anyone contemplate such facts as the discovery of America, the invention of the steam engine, telegraphy, and other inventions that have so radically affected the entire world. Can it be that the Lord of all the earth, who claims it all as his own, would be indifferent to such momentous events? Can we think of them as happening apart from his guidance and purpose? They must be a part of his plan, designed to contribute to the establishing of his Kingdom, They are therefore not to be viewed with alarm, but welcomed as signs of his working.

I suppose we would all agree that the work of Wycliffe, "The morning star of the Reformation," was providential. He kindled a flame in Europe that has never burned out. When persecuted in England he found refuge in Bohemia. John Huss took up his work and handed it on to his people, and through the university of Prague the leaven spread into Germany. In the following century Luther released the conflagration to all Europe, and the Protestant Reformation was born. As we trace these stages of progress it is easy for us Americans, and especially us Methodists, to believe

that these great revolutionary events were timed and directed by the divine mind. But what of those other momentous events—the invention of the printing press and the discovery of America? Both of these world-transforming events occurred within the period from Wycliffe to Luther. They all took place within about one hundred and fifty years. If Wycliffe translated the Bible, the printing press gave it wings. The Bible was the first book printed by movable type. It is not easy to say which has meant most to the world. When aspirations for freedom were kindled in the hearts of millions and Europe ran red with conflict, a new world was discovered, where the oppressed might find an asylum, and freedom might unfurl her flag.

Meaning to Faith

We may not follow where these thoughts point. Space forbids; but certainly none of us can think soberly on what we have received by way of these epochal events without a thrill of gratitude. Who would wish any of them eliminated or sigh for "the good old days when a man in New York asked the prayers of his church because he was about to undertake the perilous journey to Rochester, and a writer in New England could set down the amazing fact, "we were whirled along at the rate of fifteen miles an hour; if anyone wants to go faster let him charter a streak of lightning?" Well, we are going faster. We

have not yet chartered a streak of lightning, but merely a spark. In the year 1769 Wellington, Napoleon, and the steam engine were born. The Napoleonic wars changed the map of Europe and the civilization of the world. While these changes were taking place, there were also vast changes in the realm of thought. Rousseau was writing the "Contrat Social," which introduced a new political ideal and threatened to crush the Church by turning her own ideals against her practice; John Wesley was creating a religious ferment in England destined to assume amazing proportions, and William Carey and Jonathan Edwards were rekindling the missionary motive in two continents. Thus the forces, political, physical, intellectual, and religious were launched on this mighty century of change, well-timed to make a new world of balanced and wholesome proportions.

Is it an accident that the century that gave birth to the steam engine and the electric telegraph also felt the quickening of dynamic ideas and saw the light of a new day in religion? And for Americans is there no significance in the fact that all these mighty forces focalized on the cradle of this giant of the West? Here these mighty instruments of progress found a friendly and fertile soil in which to burgeon and bear fruit for all mankind. Alas that we should have allowed the material progress made possible by these discoveries

so far to outstrip the spiritual as to create a host of problems that have set us asking if the Church can survive in an age of such changes. We cannot decry the changed conditions and lament the problems they create, without a sense of humiliation, for they were not inevitable. We may neither blame the inventors nor "charge God foolishly" if "the children of this world are wiser than the children of light." If they followed their prophets with loyalty and devotion, while the Church followed hers afar off or not at all, we know where the blame lies. We are contemplating a miracle of history in which new and undreamed of instruments and opportunities were given into the hands of the Church in this new world. O, America, America, if thou hadst known in this thy day, but now!

The Larger View

We can nowhere trace God's thoughts without finding that they lead to the ends of the earth. Who dare say that when Jesus laid on his disciples the responsibility to go into all the world he did not take the responsibility of preparing a way for them to go and of getting a world ready for their coming?

Let us give thanks that he has made ready a world girt by steel highways and bound around with steamship lines and brought into speaking distance by radio and wireless telephone. Though unconsciously, it may

be, the inventors, the discoverers, the engineers, and the pioneers of trade and industry have been engaged in casting up a highway for the feet of those who bring good tidings of great joy. They made it possible for Bishop Lambuth in 1911 to travel by rail from Matadi on the lower Congo to Stanley Pool. The civil engineer and the advance guard of commerce had followed Stanley, who walked over this deadly zone, and had smoothed the way for other messengers of peace.

It took the elder Lambuths one hundred and thirty-five days in 1854 to reach Shanghai from New York by sailing vessel. Four months and a half in cramped quarters, amid tossings and mad seas, fed on moldy bread, across sixteen thousand miles of dreary sea. Now the trip is made in utmost comfort in a little more than one tenth of the time, thanks to modern invention, and on that short journey one is in possible touch with his friends at home by wireless every minute. There are no longer any dark continents and inaccessible places. The only barriers and hurdles across the royal highway of the Kingdom are moral barriers. These must be removed and their jungles cleared by spiritual adventure and a zeal and enterprise which must overtake and appropriate the achievements of the children of this world.

The chief danger is not that the Church or its cause must suffer from these changes, but that we may fail

to utilize and christianize them. Is it not the tragedy of history that from timidity or misinterpretation we have allowed great eras of opportunity to sweep by unheeded, or even to be turned against the Kingdom of Christ. Dr. Kenneth Maclennon, in "The Cost of a New World,"[2] calls attention to the fact that the wonderful developments of the prewar period had been allowed to go on outside of and apart from the Church, and that too often it opposed these new movements, or at best had been indifferent to them. This had resulted in the development of a civilization which had gone far and away ahead of the ideals of the Kingdom of God.

So much was this true that the World War was inevitable. The seeds had been sown, or, to change the figure, the mine had been planted in the very conditions.

A Jungle World

One recalls the alarm rung some years ago by a sensational book entitled "The Valor of Ignorance," in which the author argued that a war between the United States and Japan was inevitable and imminent. His contention was that where the lines of commercial and political expansion of two nations cross lies the mine of war which inevitably explodes. If, as he contends, the two ruling passions of nations are trade

[2] The Evangelical Press, Publisher.

and empire, his case was made out. If two tigers meet in a jungle path only wide enough for one, they do not reason nor arbitrate. They decide by tooth and claw. One must admit that in a civilization which is built around things, in which the values are material and the only forces to which men bow are material forces, war is not only logical, but inevitable.

In 1923 I met a Scotch newspaper correspondent in Kobe, Japan. Just then England and France were finding it impossible to come to agreement as to a post-war policy toward Germany. I asked this well-informed observer of public events what the outcome would be. His rather pessimistic answer was that England views everything from a commercial standpoint and France from a military standpoint. It was natural to raise the question whether it was not about time somebody looked at things from the angle of righteousness. In a jungle world of isolated tribes and hermit peoples existence would be conceivably possible under the rule of spear and bludgeon; but in the sort of world we are occupying there must be some higher ethical appeal.

Disillusionment

Did we not discover to our sad disillusionment in those terrible years of red wreck and slaughter that the ruling ideals of our civilization were utterly in-

adequate? Who does not remember those gatherings in which we struggled to bolster our Christian optimism and to lay anew the foundation of hope by rescuing and differentiating our Christian ideals from the institutions of our civilization. This was a painful and humiliating disillusionment. The process has gone on, and we know now far better than we knew ten years ago how far the world is from being a Christian world, and how far the Ten Commandments and the Sermon on the Mount are from the heart of mankind. When the prophet comes from the wilderness crying, "Thou shalt not covet," and Mammon comes from the market shouting, "Acquire, acquire!" where is he that doubts who will get the crowds?

Here we are, the most Christian, the most unselfish, the most idealistic people on the planet, being sneered at, denounced, dreaded, east, south, mideast and on around as materialistic, militaristic, money-mad nationalists. And who can deny that this charge grows daily? The searching gaze of the world has shifted from our creed to our conduct, and our social, moral, and political life is under an embarrassing searchlight. He who loves his country most, and in his heart cherishes an unstained loyalty to her flag and her best traditions, can do her no better service than bow his head and confess that we of the Church of Christ have allowed the machines of change to come thundering

down a century and the colossal shadow of material progress to creep across our land without the crowning guidance and glory of Christian ideals. Within a fortnight warnings have been sounded from at least four great universiites against our educational policies, the sum of them being that we have been exalting things above character-building, the forces of nature above the power of the spirit and efficiency above conscience.

It is a heart-breaking tragedy that at this moment one-fourth of the human race is in the school of Mars, and learning fast. Four hundred millions of men have turned almost over-night from pleading at the bar of reason and justice to the sterner and more Western advocacy of bombs and bullets. The irony that embitters this tragedy is that it is winning, and the Chinese are being confirmed in their conviction that force is the only argument we Westerners understand.

The Chinese were at the Peace parley in 1919; they were at Washington in the Disarmament Conference in 1922. They relied then on pacific methods. They believed still in their ancient creed of peaceable processes. Not a year since, one of their leaders wrote that it would be a calamity if Western nations should convince China that the only way to get her rights was at the point of the sword. Already they seem to have learned this lesson. With the nation being weld-

ed into a unit against what they consider Western encroachments and exploitation, the armies of the Kuomintang (nationalistic party) at the gates of Shanghai, with the boast that they are now the fighting equals of any Western soldiers, the wisest may well hesitate to attempt a forecast of the crisis involved.

The Contact of Races

The swift and revealing contact of races during the war and the reactions following the war have accentuated race consciousness and race antagonisms. Races that barely knew of each other's existence shared the trenches and braved the dangers in a comradeship where there was neither breed nor birth nor color nor creed nor clan, but only man and man. There was a single sector where twenty different races were fighting together. It was a revelation of the fundamental worth and strength of manhood in whatever race. It was hailed as the dawning of a new day of interracial good will.

But they each brought their memories and traditions out of the war; and, in the scramble for advantage that followed, race hatred flamed anew. The yellow peril revived, "The Rising Tide of Color,"[3] by Lothrop Stoddard, had a great vogue; comradeship

[3] Charles Scribner's Sons, Publishers, New York, N. Y.

of the war changed to suspicion, and fear began to take the place of trust. Nationalism spread over the world like a deadly contagion, and men began to preach the doctrine of Pan-this and Pan-that, the while the wholesome spirit of international good-will had to fight for standing ground. We have come to this good hour with the spirit of paralyzing fear and suspicion on the one hand, and the spirit of bluster and arrogance on the other, playing hide and seek with each other, and the choice is between the deep blue sea and anything no better. It has been said that civilization has the elements of a world conflagration that may burst forth at any hour. Well, without being an alarmist and without extravagant speech, one may say that under present conditions almost anything may happen. We are in transition. It is a creative hour. It is in such hours that a nation is born or wrecked in a day. The time is plastic. It is stored with measureless possibilities. It is an unfinished process. The world has not arrived. It will not turn back. It will not stop where it is.

This is the challenge to the Church. Of all institutions the Church must be unafraid and undaunted. In a world being made new, an unfinished world, she is at home. She is commissioned to turn worlds upside down. The last feeling that should disturb her breast is panic. Down across the centuries comes the

steadfast word of assurance out of hours of turmoil and storm: "Why do the nations rage and the people take counsel together against the Lord and against his anointed?" "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom."

There are two moods that become the Church. The first is one of humility and penitence. One of our bitterest disillusionments has been that we have allowed a nascent world to become adolescent without proper moral discipline. This came upon us with a stunning force and suddenness from which we have not yet recovered. We were hugging to our hearts the illusion that we had achieved Christian civilization. We awoke one morning with the non-Christian world pointing the finger of derision at us and crying as of old, "Where is thy God?" That so-called Christian nations could have left in public opinion enough paganism to well-nigh destroy a world was an amazing discovery. Still more to the point, that we could have allowed a generation to grow up in which the spiritual influence and progress of the Church were so powerless to prevent and so unprepared to meet and master the reactions that followed.

Admitting that there has been a lot of exaggerated criticism of Western Christianity, there still remains in sober truth enough to make us humble. It is not easy to defend our civilization; it is no longer possible to

vaunt it and glory in it; nor is it any longer desirable to identify its controlling ideals with Christianity. We have gained much when we are willing to test ourselves and be tested by the standards we set for others and to confess with Paul that we are all alike under condemnation.

Hope for a Changing World

We must in the next place candidly and unafraid face the facts of a changed world. We should neither dread nor fly from the storm we have done so much to create, nor seek to minimize the significance of the change.

Dr. Robert E. Speer characterizes the missionary enterprise as one of hope and duty. The inspiration of its hope and the basis of its duty are no less than the power and purpose of Christ to make a new world, wherein dwelleth righteousness. That the world can be changed, is in fact being changed, before our eyes, makes this hope and duty not only divinely real, but humanly reasonable. We could have no hope for a changeless world. That is the basis of pessimism. The most pessimistic note in all the Bible is in the early chapters of Ecclesiastes. The author of that book begins with the cry of "Vanity, vanity," and proceeds to treat history as a meaningless round of movement without progress. It moves around in a circle, always

coming back where it began. "All the rivers run to the sea; yet the sea is not full: unto the place from whence the rivers come they return again." . . . "Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us." This static and changeless world became to him a hopeless world. It was only a vain and purposeless whirl of forces. It was one eternal vexation and weariness. It is not until he finds the superhuman power that resides with a "poor wise man" and sees the vast difference there is between a wise man and a fool that he begins to soar. Sacrifice is worth while, There is purpose in the world. The winds and waves no longer hurry around only to get back where they started, to start again. The waters are commissioned to bring back to the good man the bread he sends forth. The light of hope and duty breaks through the clouds of gloom, for there is power and purpose by which the world can be changed.

All authority and power are in the pierced hands, and he has set his Church to make him known and obeyed to the uttermost parts of the earth; therefore will not we fear.

II

WISDOM JUSTIFIED OF HER CHILDREN

It is clear that we may not safely maintain a static attitude toward a changing world. Principles remain forever the same, but methods and means for their application demand constant readjustment and adaptation. Industry, trade, travel, communication, have all changed. What was done by hand is now done by machinery. Time was when one man alone made a pair of shoes. Now it requires sixty men. I can remember when the making of a farmer's wagon was the work of months. Now autos are turned out so many a minute. It is so of all lines of industry. No one is in the least tempted to follow the old lines of industry. It isn't done; it can't be done. The same is true of trade and travel and all other of the complex activities of our modern life. When we wish to be sure to make a hit that will make the galleries roar, we do something just as our grandfathers did it. Not that we mean to be irreverent to our grandfathers, but because in the light of present-day conditions that which to them was serious and also wise may be unspeakably funny now.

This has not happened out of a reckless love of adventure nor from a contempt of things ancient, but from sheer necessity. When the whole environment

changed in spite of us, there was only one thing left to do if we kept on living, and that was to adapt our way of doing to our world.

Motives Unchanged

In all these matters the motive has not changed. Men are aiming at the same old things, only they take new ways to get to them. They do this because they do want the same things and want them badly enough to take the only ways left open to get them. Men still want health and are as anxious as ever to keep soul and body together as long as possible. We still have doctors, but how utterly different the practice of that ancient and noble profession from what it was a hundred years ago! In few callings have such momentous changes taken place as in that of the physician. Nature has given up so many secrets, and men have so hunted diseases to their sources, that the whole business of healing has been revolutionized. Men would be jailed for malpractice if they dealt with diphtheria as they did when I had it. Because human life is sacred and because the doctors are engaged in a serious calling, they change their methods in the presence of new facts.

In recent years there has been much criticism of the Church on the score of its ultra-conservatism. The keenest of these shafts have been leveled at the mis-

sionary enterprise. Much of this criticism has been exaggerated and perhaps more of it beside the mark. The facts are bad enough, but not so bad as made to appear. An appeal to the facts does not justify the critics, nor yet the plea often made in defense. Let it be admitted that the Church is too conservative, and there is still a saving balance to the credit of its wisdom to justify it even among the children of this world.

The Early Church

Jesus encountered stubborn conservatism and rebuked the Church for making the law of God of no effect by their traditions. They talked of Moses and the prophets, but would have none of John the Baptist nor Jesus. These sentiments persisted in his Church. It required the new exigencies of the Great Commission to break the strangle hold of these traditions of the ceremonial law. Peter's experience on the housetop in Joppa and in the house of Cornelius in Cæsarea was a revolutionary experience. When he exclaimed, "I perceive that in every nation he that feareth God and worketh righteousness is accepted of him," he was as one gazing on a new continent. The shackles had fallen from him in the presence of a divinely attested fact. It was not the utterance of a Jew, but of a Christian. Peter was turned right-about face. In his contact with Cornelius it was Peter who was the most changed man of the

two. It is here in the tenth and eleventh chapters of Acts that the young Church finds herself and sets her infant feet in that path where the Master leads. When Peter returned to Jerusalem he found himself the center of an excited group. This unheard-of thing must be explained. Peter threw theories and traditions to the wind and told his experience. The facts were convincing, and the Church at headquarters bowed to the facts and glorified God, saying, "Then hath God also to the gentiles granted repentance unto life."

This was not the end of it. When the first missionary journey of Paul and Barnabas ended at Antioch, they found themselves in a hot controversy with certain men from Judea teaching, "Except ye be circumcised after the manner of Moses ye cannot be saved." They must needs go to Jerusalem and face the apostles and elders. There was "much disputation." One could wish the record of that debate had been preserved. It would no doubt be interesting. It might even be comforting to those who indulge in such exercises to-day. Peter closed the discussion, reiterating his experience and conviction. When Paul and Barnabas, to whom such a discussion must have sounded strangely irrelevant, had told their story, "the apostles and elders with the whole Church" adopted and sent a most wonderful document to these gentile converts. It is remarkable more for what it leaves out than for

what it says. It was a simple, short, practical statement, containing four directions in thirty-one words. They left the rest to the Church and the Holy Spirit.

Earlier we have an account of the beginning of a new order in the Church by reason of an urgent need. There arose a murmuring among certain members in Jerusalem, who were Hebrews born in foreign parts, against the native Jews. It was a case of jealousy on the score of alleged partiality in favor of the native-born members of the Christian community. In order to meet it and prevent repetitions of the trouble, the apostles asked the Church to elect some deacons, who might relieve the apostles of serving tables and free them for preaching and prayer.

Thus the Church itself took form from the exigencies of the task. The one thing the apostles clung to and would not deviate from was the commission to bear the good news to the ends of the earth. It was in defense of this, in fact, that St. Paul, the great missionary, became the champion of the freedom of the gentile Churches. That championship saved the Church from becoming a sect in Judaism, in all human probability. "The gentile Church, free from any entanglement with Jewish law, delivered from everything extraneous to its central faith in the sufficiency and power of Jesus Christ, would never have become the main stream of Christianity had it not been for

his clear-sighted resoluteness and his incessant watchfulness against unnecessary compromise and a return to bondage."[1]

Adaptation in the Modern Church

Some ten or fifteen years ago a brilliant southern man, Hon. Thos. E. Watson, attacked the Mission Boards with the violence and skill for which he was famous. His contention was that the Churches had departed from the methods of the early Church. St. Paul, he argued, never dreamed of such methods as the modern boards were using. Mr. Watson was unconsciously paying the modern Church a compliment. He was putting it in line with St. Paul and his coworkers, who always adapted their methods to those with whom they were dealing. To use St. Paul's methods in the twentieth century would be a violation of the practical common sense that he exhibited always.

In a most interesting little volume, entitled "New Thoughts on an Old Book,"[2] Dr. Wm. Adams Brown traces the development of practically the entire New Testament to the missionary enterprise as its source. Nearly all was written by missionaries; the discus-

[1] Acknowledgment is made to the George H. Doran Company for permission to reprint this passage from "Representative Churchmen of Twenty Centuries," by H. Watt."

[2] The Abingdon Press, Publishers.

sions grew out of missionary questions; the epistles were written to mission Churches; and he closes most of his chapters with the assertion that if there had been no missionary enterprise we would have had no Bible. Thus the literature on which the Church relies for its teaching was fashioned in an effort to carry and adapt the truth to the prevailing conditions under which the Church existed in the times and places represented.

John Wesley has been heralded as an ecclesiastical statesman. So he was, if rare common sense and singleness of purpose constitute statesmanship. He was born a sacramentarian, but he was born again an evangelist. He never intended to found a Church. The Church he left when he died he had never belonged to. The Methodist Church was not thought out; it was wrought out. It was not organized; it grew. It was simply an instrument fashioned for evangelistic purposes. It was the outcome of adaptations to situations as they arose and came into being, not because Methodists wanted it, least of all planned it, but because they had to have it to do their God-given task. It comes natural therefore to Methodists to change their methods and adapt their means so as to reach the end aimed at.

When it was thought wise twenty years ago to unite the three Methodist Churches—Canadian, Meth-

odist Episcopal, and Methodist Episcopal, South, into one in Japan, there were no serious obstacles. It was done. The Church thus formed is unlike either of the three. It is the type of Church that was thought most suitable to the people of that land. The thought had in view was not to reproduce an exact type of Church, but to meet a need and speed the Kingdom on its way.

A New Challenge

But it remains that the hour rings a new challenge to our wisdom and our purpose. Voices are speaking that should be heeded. It is well to learn from one's critics, who are at times one's best friends. There is an abundance of material from that source, some wise, much otherwise. The magazines have teemed with it, and more permanent forms are not wanting. If we may estimate the importance of an enterprise by the attention it is receiving from its critics, then missions can claim a high place. And there is enough in all this mass of negative criticism to call us to a candid reexamination of our methods, in the light of all the facts.

Indeed, this is what is being done. It is often amusing to note a belated critic triumphantly blazing a new trail where the missionary forces have already beaten a thoroughfare. For illustration, the great missionary conference held in Washington in 1922 was

rather sharply handled for its antiquated and reactionary ideals, by a popular journal, and we were told that the program got away from the control of its makers and surprised them by swinging into progressive channels. Whereas, those familiar with the program and its genesis know that the speakers were chosen and the program built with the purpose of bringing the latest and best thought and experience to bear on our missionary problem.

The *Methodist Quarterly Review* for January, 1927, contained an article on "Where Are We Going in Missions," by Edmund D. Soper, Dean of the School of Religion, Duke University. The author frankly faces the situation as he sees it in his opening sentence, "We seem to have come to a standstill in missions." Enlarging upon this, he follows with this paragraph: "We have only been stating what every one who knows the present situation feels; nothing is to be gained by blinking the facts or by losing one's temper. We must try, on pain of losing everything that has been won, to learn the lessons which the present situation has to teach. Nothing just happens in God's universe. A lesson is to be learned. What is there in the present situation to teach us some truth which we did not know, but which we need very greatly?" This is quoted from a former missionary, a teacher and leader in missionary thought, to illustrate the at-

titude of serious thinkers within the missionary body. In illustration of this attitude in the thinking of missionary administrators he quotes from the program of the recent meeting of the International Missionary Conference held at Rattvik, Sweden. Of the eight topics discussed at that meeting, the words "reëxamination" and "restatement" are each used four times and the word "new" in two other subjects. So that six out of eight topics are in view of the missionary cross-roads. The same is in a measure true of every missionary body that has met in the last decade. It is to the credit of the missionaries that they have seen this coming and have given us warning, but we at home have been slow to learn.

Twenty years ago Dr. David Hume wrote "Missions from the Modern View."[3] In that book he raises many if not most of the questions that have now become acute and insistent. The sensational book of E. Stanley Jones would have been sober history instead of flaming prophecy had the Churches heard and heeded Dr. Hume, a veteran missionary in the same great field of India.

Wisdom Still Cries

If the missionary enterprise is to continue to be one of "hope and duty," a brood of misconceptions must be

[3]The Fleming H. Revell Company, Publishers

removed from the thinking of the Church at home. It is there the main difficulty lies. The home base must speedily be brought up to the viewpoint of the missionary and the well-informed missionary administrator. Too long a method of propaganda has been pursued that sought results without adequate information. It is natural and all too human to select those facts and phases which will appeal to the imagination and stir the emotions and leave more difficult and less attractive aspects to take care of themselves. Thus the whole story is rarely told. There is some justification for this in the fact that the Church is not ready to accept and interpret at their face value facts that the missionary has wrestled with. And also the further fact that the unfavorable reaction of the Church is dreaded, and changes which are clearly demanded by the facts would almost certainly be resented. However justified and however well-meaning, such an opportunist policy is no longer tenable.

Boiled down to its dregs, the present missionary crisis is the outcome of disillusionment on the one hand and discouragement on the other. The Church has been made aware of the impression she has made abroad and of the growing resentment on the part of peoples to whom she has been sending the gospel toward many things in our so-called Christian civilization. They no longer see the Christless millions paying

enthusiastic tribute to Western civilization and accepting our superiority without question. Quite the contrary. It is a surprise to find a national and racial self-consciousness in so-called backward races quite equal to our own and a pride of tradition and of race heritage that is affronted by our claims.

I met a cultured gentleman the other day who was greatly perplexed by the attitude of the Chinese, for whom he felt we had done so much. Another frankly thought we ought to go down and annex Mexico and stop all this trouble. One can meet questions like these almost anywhere. There is lacking the mood of expectation and a wholesome sense of responsibility. To go on just as we have been going in the face of this condition is to drift still further on an ebbing tide.

Finding a Way Out

The first necessity for the home Church is to point a way out. Hope dies hard, and it will lift its drooping head at the first word of assurance. We need not fear to face most disquieting facts if we can also lay beside them a remedy. To admit that we are in a rut and that we cannot get out of it is not encouraging. This is not a lost trail; it is only a turn in the road. The Church must know that missionaries and missionary leaders are undismayed and that they see clearly what should be done next. A manufacturer of cotton goods

told me once that he had just spent thousands of dollars for new machinery. The old he threw away. It was not worn out. It was good. But he had found better. His competitors had it. He must have it or lose out. Past methods were good, but they were no longer the best.

A Look at Ourselves

The second need is to summon a fresh sense of responsibility by acknowledging our own guilt and failure. The mission task has been viewed too exclusively from the outward look, not enough from the inward look. We have seen the closed doors, the unfriendly attitudes, the cruelties and crudities, the ignorance and superstition, the arrogance and isolation of the non-Christian peoples and have felt a commiseration for them. We have thought of our relation to them only in terms of what we had to give them. We have thought of ourselves as bearers of the bread of life to the starving millions. We have even made merry at their crudities and curiously belated customs, which we have felt called on to correct. All this is so far so good. It is one way to assess the seriousness and urgency of our enterprise. Doubtless Heber had a moving vision of deep need when he wrote:

> What though the spicy breezes
> Blow soft o'er Ceylon's isle,
> Though every prospect pleases
> And only man is vile?

But to sing that too lustily and with too much complacent self-satisfaction exposes us to the danger of making the heathen vileness a foil to our own imperfections, and pity for him a comforting substitute for the uncomfortable act of repentance. Besides, to sing it to Ceylon is not, to say the least, a winning introduction. If when a Ceylonese gets a chance he looks around our backyards and looks at the seamy side of our civilization and takes to writing hymns himself who can complain? It was a Chinese who wrote a parody of the second Psalm about 1915: "Why do the Christians rage and Western nations imagine a vain thing?" etc.

The thing I have in mind is the immediate and necessary call to turn our searchlight the other way. Judgment must begin at the house of God. "Beginning at Jerusalem." Going out, not claiming a superior and satisfying condition at Jerusalem, but carrying a message for Jerusalem and Corinth alike. How often and how searchingly have we raised the question, "Are we worthy and fit for this redeeming task?"

Nothing moved me more at the Edinburgh Conference than Dr. James Denney's address on "The Demands Made on the Church by the Present Missionary Opportunity."[4] In this address the question was raised

[4] "World Missionary Conference," Vol. IX, page 323. Fleming H. Revell Company, Publishers.

with a passionate and pointed emphasis as to the fitness of the Church in its present state to bear this solemn message of sacrificial love to the Christless world. He said: "I believe the most urgent duty of the Church at this moment is to recover the consciousness of itself, of its own nature and vocation, so as to be able to assert itself and maintain its existence and to fulfill its function in the world. . . . Something must happen to the Church at home if it is going even to look at the work that has been put upon it by this conference, . . . and if there are people in the world who will not give up anything, if there are people who will not for Christ's sake give up the hope of being rich, or the hope of having a happy home, or the hope of a studious leisure, or the hope of social ambitions—if there are people who have that for their last word, then as far as those people are concerned the Christian religion is dead. . . . I say the world is full of people like that, and what is worse, whoever is to blame for it, the Church is full of them too."

This was four years before the World War. It was before the moral fiber of the Church and the civilization of the West had been tested and exposed. It was before the Church had found herself in the spotlight in which she is now standing, the observed of all the nations. With tenfold emphasis the question of her spiritual fitness can now be raised. The first duty of

the Church is to bare its record without defense at the holy confessional of truth and righteousness and in its penitence and humiliation uncover and relight the sacrificial altars in the sight of all the world.

A Corporate Repentance

The Church must even go further and open wide her eyes to the share her own people, her own civilization, the civilization she has created, or allowed to grow up about her while she slept, has had in the shame and vileness of a world-wide paganism, and call upon her own, with the rest, for repentance. This responsibility does not end with what is commonly known as home missions. It enlarges the terms till home missions becomes a new enterprise. It is not enough to clean up and heal the ugly plague spots in our country and "evangelize" America in the accepted sense of that word.

We are only prescribing a poultice where surgery is demanded, when we reiterate the fact that somewhere around fifty per cent of our people are not in any Church, thereby implying that if that could be remedied all would be well. Nor yet that wretchedness, poverty, and disease abound in so-called Christian America as a fatal cloud on our influence. These are important, but do not go to the root of the difficulty. If the hundred and twenty million Americans

were all in the Churches and were up to the average standard, and if there were no longer any plague spots in our cities, and if everybody had a comfortable home in the sun, with bathroom, playground, and plenty, we might be no nearer an ideal missionary base, indeed, conceivably, might be a good way farther from it than ever. We must find some way to wipe out some ugly stains that go deeper than we have yet indicated.

When the non-Christian world did not know us at all they feared us or despised us. It was then we were praying for open doors. When they knew us a little they admired us, welcomed us, and sometimes loved us. Now that they have come to know us well, they dread us, they even wonder at us, but they do not love us; indeed, they do not trust us. We are sometimes said to be the best hated nation on earth. First, they judged us without knowledge, then with a surface knowledge, now with a rather intimate knowledge. This change has come about largely in the last decade.

Material Development

The peoples of other lands have beheld our colossal material progress. They have admired, even envied our success. A nearer view, however, revealed a seamy side. They noted the absence of those ruling ideals that Christianity furnishes. They missed those motives and methods dictated by the Golden Rule, the

Sermon on the Mount, and the great law of brotherhood. In the absence of these great ideals they began calling us materialists. Is it so strange? Even one so free from idealistic bias as Lothrop Stoddard, discussing civilization from another angle, says:[5] "We have not yet adjusted ourselves to the radically new environment into which our epochal scientific discoveries led us a century ago. Such adaptation as we have effected has been almost wholly on the material side. The no less sweeping idealistic adaptations which the situation calls for have not been made. Hence modern civilization has been one-sided, abnormal, unhealthy, and nature is exacting penalties which will increase in severity until we either fully adapt or finally perish."

This criticism is all the more to the purpose that it is from the standpoint not of a Christian or missionary apologist, but a radical champion of white supremacy. Let us consider that it is through this phase of our civilization that the most numerous, the most sensitive, and the most constant contacts are made between us and other peoples. It is one of the supreme achievements of the white races. It happens to be an outstanding characteristic of Christian nations. Less than one-third of the human race control three-fifths of all the habitable globe. They control a like proportion of

[5] "The Rising Tide of Color," by Lothrop Stoddard. Charles Scribner's Sons.

the world's trade. This is the occasion of much ill will. It brought on the opium war in 1840-42, in which England forced the opium trade on China. It sent our alcoholic drinks to debauch and corrupt the non-Christian peoples. It was at the bottom of the slave trade. The Mayflower made its second trip to these shores with a load of slaves. It has led to the exploitation of China and Africa and Mexico and other disadvantaged peoples, much too often by so-called Christian nations. The non-Christian nations know these facts. They resent them and are beginning to resist them. Future wars, if there are any, will be fought, not for glory, but for gold. The prizes of war will not be crowns and dynasties, but markets and dollars. It is a significant fact that before the outbreak of the World War it was estimated by the Federal Trade Commission that German foreign investments amounted to $8,000,000,000, those of France to $8,500,000,000, and those of Great Britain to $20,000,000,000. American investments abroad amounted to $2,000,000,000 or $2,500,000,000. At the close of the World War America found herself a creditor nation. Soon she became the center of the world's money power. Gold flowed into her coffers and continues to flow in yellow tides. Now she has foreign investments, in addition to the $20,000,000,000 loaned to the allies, amounting to $13,000,000,000. Almost one-third of this

amount, $4,040,000,000, is invested in Latin America. It is worthy of special notice that it is here that at this moment we are experiencing our most acute diplomatic irritation. We have been on the verge of war with Mexico, and our battle ships are in Nicaraguan waters, and our marines guarding "neutral zones," where they will, on Nicaraguan territory. Those very nations south of us with whom we made friendly treaties a little over a decade ago that were heralded as a new reënforcement of the Monroe Doctrine are now being consolidated against us. England and America, as I write, are building a new wall against the modern Tartar, *foreign exploitation.* To quote a current news item from Shanghai: "Although the presence of the (Southern) troops has removed much fear for life and property, there is anxiety for the future of business, which is at a standstill at present. The opinion is spreading among business men that, unless the growing anti-foreign feeling and communistic efforts cease, Great Britain and the United States may soon say good-by to business in China." It will be interesting to watch the effect of that type of war which laughs at gunboats and is as immune to bullets as a ghost.

The failure of "war to end war," the slogan that sent our boys swinging and singing to their beds under the poppies, is apparent. Who won the World War

is a question about which we need not bother. We know now that we all lost it. We were set singing, "In the Cross of Christ I Glory." Before the strains had died away new hymns of hate were being sung to "the crimson chorus of the guns." What has become of our exaltation of the cross? What people rallying there dares to take the consequences? To do so they would strip themselves of the guaranties and safety-first devices of force, lean on the power of sacrificial love, and challenge the world with the gospel of justice, fair play, and the Golden Rule.

It is not possible to judge our present conduct by a short-range standard. We must ask ourselves what has made necessary the present manifestation of force? Suppose it can be justified by the immediate facts, who and what created the emergency? Have we been caught in a vicious circle, so that our very remedies only exaggerate the trouble and create new emergencies that still further increase the irritation, till the dikes break and then the deluge? If we exchange the imperialism of gold for that of geography, and the force of trade for the force of arms, how much have we gained?

This cancer had gone deeper than we thought. It was not eradicated by the bloody surgery of 1914-18. It is curable only by the blood of the cross. Jesus died to redeem us and point us the only way of escape

from our follies and fears and futilities. When will we learn that the forces that win are the imponderable, noiseless, omnipotent forces? When will some nation or Church or people risk the Sermon on the Mount? Who is to persuade and test and demonstrate but the Church of Christ? Amid the cruelty and chaos of 1914, Dr. John R. Mott wrote: "May it not be because God sees that there are now on the earth those with whom he can trust a situation literally world-wide in its sweep? With his all-seeing eye does he not pierce beneath the surface and recognize, latent in the Christians of our day, capacities for vision, for adventure, for heroism, for statesmanship, for vicariousness which if exercised and accompanied by his own superhuman forces make possible the meeting of this absolutely-new world situation?"[6]

This implies an optimism that the guns and gore of four years of war and almost a decade of peace have not justified. One is moved by the world situation in 1927 to venture another hypothesis. May it not be that God saw that there were not then those on earth who had the vision and courage to change a condition new and world-wide, but pagan, and that he must shift his imperative from duty to necessity, and from altruism to self-preservation, and turn the alluring vision of the prophet into the blinding tears of penitence?

[6] "The Present World Situation." By John R. Mott.

III

THE EMPIRE OF THE SPIRIT

If we have not gone astray in the preceding chapters, we face not only a readjustment, but a reappraisement, of the missionary enterprise. The complexity of our civilization and the range and multiplicity of our contacts open new areas for spiritual conquest. Facts that lie on the surface for all to see reveal new frontiers and call for new spiritual adventures. The boundaries of our enterprise are no longer personal nor yet geographical. They lie in the realm of ideals and mark the utmost limits of spiritual dominion. We begin to see more clearly the supernatural inclusiveness of the Great Commission. One almost dares to rest the claims of Christianity on that alone. It is the master miracle. That or the pitiable ravings of a madman. To disciple all *nations,* not individuals only, to gather the nations into the school of Christ! That is, to set up a school that shall be a successful rival to all schools of pagan thought, to all purveyors of the ruling ideas of this world. "To teach them"—these nations—"to observe whatsoever I have commanded you!" Convey to them the ethical and spiritual ideals that your Master with such pains delivered to you. Therein is the overpowering significance of the Great Commission.

Let anyone try to conceive what that involves. Let him think of the task of bringing all nations under the control of Christian ideals. It must mean not simply the christianizing of individuals and gathering them into groups and being satisfied to rescue them from a corrupting pagan environment. It must mean the christianizing of all those myriad contacts, not only within these groups, but between man and man, races and nations. That is the meaning of what Jesus taught the disciples: to love, to serve, to forgive—in other words, the divine art of living well together. The nations must be taught the divine art of living together, and that means that all the groups and types and classes that make up the nations must be taught to eliminate from their contacts ideals that irritate and create antagonism and to substitute those which make for peace and brotherhood.

This does not lessen the emphasis on the individual, but increases it, for always we are dealing with aggregations of individuals. But that which comes home to us now with an almost paralyzing clearness is that the missionary carries the message for a whole people. His is not a voice crying in the wilderness; it is a voice in mart and factory and counting house and congress. This is clear as daylight and needs no labored proofs, that the new apologetic is to be, not in the speculative realm of thought, but in the ethical

realm of action. I heard it said many years ago that we needed the new apologetic of a nation born in a day. The thought in mind was a non-Christian nation suddenly brought to Christ as a convincing proof of his power to save our own folks. It was a great thought turned inside out. Like many another, time has reversed it. We now know that somewhere on the planet we must have the testimony of a nation that has been born and bred in Christian ideals as a satisfying apologetic. Which does not mean that we must wait for it, but that we must work for it as our only worthy and Christian goal.

What is more serious, even, is that we find ourselves approaching an *impassé* in our approach to individuals because we appear to be content with a prosperous Church in a pagan society. This is the one discouraging fact which in many forms meets us in non-Christian lands. If one opens one's eyes wide enough, one will see that "the revolt of youth" in our own land, if there is such a thing, is an ethical revolt. It is not so much against Christian ideals as against a lack of our emphasis and courageous insistence on them. To put it sharply, the conflict in which we are engaged is that of the spiritual against the material for universal supremacy. We must accept the gauge of battle and rally our allies to the inspiring crusade.

Voices of Hope

The responsibility of Christian nations for the success or failure of Christian missions was ably discussed at the Edinburgh conference in 1910. I shall never forget the fearless exposure of the policies of Great Britain by the Archbishop of York. It inspired a new hope for the nation and Church he represented. What he said then is pointedly applicable now, when British gunboats are again in Chinese waters:

"Can we reflect, we of the British race, without shame, upon the fact that we made wars, we extorted treaties, in order that, for our commercial advantage, we should force on a non-Christian people the purchase of a drug which was ruining its moral character. Here again Christian citizenship can never rest until the shame has been removed. . . . *The time has come when Christian nations must recognize missions and the missionary spirit which they rouse as an essential element in their corporate public life.* Without the spirit of Christian missions, the instinct of expansion must inevitably go wrong—we cannot check that instinct; it is part of a great world movment. It is rather for us to use it and ennoble it; but left to itself it inevitably degrades both the people who are conscious of it and the people whom it reaches. It is for us, as Christian citizens, by our vigilance, by the way we keep public opinion in-

formed of what is passing in all the world, *to see to it that the spirit of Christian missions is a public power.*" [1]

Italics are mine, intended to emphasize just what we mean to make clear in this chapter. These brave words are more pertinent now and far more evidently true than eighteen years ago. Even then this was becoming clear to missionaries and churchmen; now it is made poignantly clear by the non-Christian nations. The corruption wrought by trade and its contacts has made it an abomination to them and a disgrace to us. Who does not know that the trading ports in non-Christian lands are the most difficult, the most wicked, and the most dangerous places? Bishop Lambuth in his diary written on his African journeys says: "The worst places to be found anywhere on earth are those where races have been thrown against each other without the presence of pure Christianity. If there be a plague spot in China or Africa or Turkey, sooner or later it must affect America, England, and Germany."

But that is not the whole nor even the greater part of the story. It is the abandonment of Christian principles in international and interracial contacts, the negation of the Sermon on the Mount, the abrogation of the Golden Rule, the substitution of force for love, the assumption of superiority and the flouting of

[1] "World Missionary Conference," Vol. IX. Fleming H. Revell Company.

brotherhood that oppose the strongest barrier to missionary progress. Let me quote one more opinion from a British source:

"We are a nation without standards, kept in health rather by memories which are fading than by examples which are compelling. We still march to the dying music of great traditions, but there is no captain of civilization at the head of our ranks. . . . Something far greater than she is now doing might be done by the Church to restore the sanctions which once ruled human conduct and give a living force to public opinion. Religion in these days is obviously too complaisant. . . . There is no sound of confidence in her voice. . . . She clings to her traditions and her doctrines, but she has lost the vigorous faith in spiritual life which gave beauty to those traditions and has ceased to set that example of entire self-sacrifice which rendered her doctrines less difficult of interpretation by the uninstructed." [2]

These quotations could be multiplied. Indeed, the literature of the day teems with them, and the feel of them is in the atmosphere of our day. In his lectures on preaching, delivered at Yale in 1919, Henry Sloan Coffin said: "You and I may congratulate ourselves that we are to lead the Church in a day when it can-

[2] "The Mirrors of Downing Street." G. P. Putnan's Sons, Publishers.

not have less than a world outlook nor a smaller purpose than the regeneration of the entire social order. . . . The Church of to-day faces frankly the mightiest of undertakings—the supply of explicit Christian ideals for all social groups and for every man in his various relations. . . . Builders of a new world must feel at their fingers' tips when things are right—when nations, when industrial relations, when men in every touch of life on life, are adjusted according to the will of God."[3]

So goes the chorus. So much has come to us out of the nightmare of 1914. What so many are saying and most of us are feeling so keenly, but have not been able to voice, is an indication that the quickening Spirit is breathing upon us.

Some Obstructions to be Overcome

The new era in missions has brought into the spotlight certain outstanding obstructions which have been mentioned already. They are trade, war, and a sense of race superiority. These were once counted as missionary assets, but now they have become menaces. Whatever else the Church of Christ does or does not do, she must make haste to wash her hands of any unholy compromise with and responsibility for these

[3] "In a Day of Social Rebuilding," pages 159–162. Henry Sloan Coffin.

menaces in our Western civilization. This is made a possible and hopeful task by what is already going on. If we will open our eyes to a few obvious facts, we will be able to discern the regenerating leaven working in the national life.

The first fact is that the control of public opinion is in the hands of the Church in America. There is no other group in whose hands is lodged such power to guide. The separation of Church and state doubtless has had a restraining effect, but it has also set the Church free. That freedom is beginning to be exercised. In the light of this crucial hour restraint is giving place to freedom and a sense of responsibility. This power to control public opinion has suffered in the past by our Protestant divisions. Happily we have made a hopeful beginning toward the healing of these divisions. Never before was the voice of Protestantism so near one voice as it is to-day. We have gone further even than that. I have read in a few days of a great public interest in which Protestant, Catholic, and Jew massed the forces of the moral appeal.

It only remains to arouse, mobilize, and fully unify this force to work an immediate change in much that is now menacing our national life.

In the Handbook of the Churches for 1927, Dr. S. Parkes Cadman, President of the Federal Council of

the Churches of Christ in America, says: "The American Churches are going to grapple courageously with great social and international questions. The day is past when any realm of our economic, industrial, social, political, or international life will be regarded as outside the sphere of responsibility of the Churches." That this will require increasing coöperation might be allowed to go without mention, for it will beget cooperation. The fact that ought to thrill our hearts is that "the day is past" for a *laissez faire* complacency or the paralyzing sense of futility. The new day is now on, when a free Church in a free state will rally the moral forces of the nation against evils that threaten us in high places or low.

The writer chanced to be called into council in New York with a very small group in 1919 to consider the plight of some three hundred thousand women and children, who had come through the famous steel strike in a condition to move one's pity. The only thought was how the men might get back to work with a chance for meat and shelter for their women and children. It was mainly a plea for mediation or even intercession that was being considered. But it became far more. It resulted in one of the most thoroughgoing investigations of the labor conditions of a great industry ever undertaken in this country. The startling results were printed in a large volume,

and it is not too much to say that it created a profound impression. It was ridiculed, debated, denounced, but it carried its message and still carries it. The committee that made this investigation was headed by a Methodist bishop. So far as it is made public he has never apologized, nor retracted, nor been reprimanded by his Church. This put the country on notice that there were a multiple of millions of Christian people in America who would not hear the cry of several hundred thousand people without searching for a reason and a remedy.

It is easy to see that, whatever else may result from such action, two results will certainly follow, have followed. The most obvious is that a vast army of American laborers will begin to modify the too prevalent opinion that the Church is the rich man's institution. The second result, only a little less obvious, must be to make employers of labor more careful to have the moral law on their side. It is dangerous for anybody to feel that when he has met the statutes of the state he can then do as he will. Say what we may, it is the supreme court of an enlightened Christian public opinion that men dread. President Wilson called it "the omnipotent force."

It was the mission of the prophets of Israel to summon the nation to the judgment bar of Jehovah and to rally the latent moral ideals of the people as a

corrective -of evils. It is also the mission of the Church to make vital and regnant the potential moral forces latent in the lives of the millions and only waiting the summons of a worthy cause to break forth into a purifying power.

Very recent and conspicuous examples are not wanting. The treaty of Lausanne is a case in point. America stands almost alone in her refusal to sign a treaty that has at least the appearance of condoning the bloody cruelty of the Turk and putting millions of helpless human beings at the mercy of a people who have not known the meaning of the word. The Churches of this country with one voice opposed the treaty as unrighteous and unjust. Whatever may have been the influence of the Churches, it is significant that the action of the one great power in the world was in accord with their expressed judgment.

In January, 1927, the State Department appeared to be leading this government toward war with Mexico. The war clouds looked threatening, and the country became aroused. The Churches through the Federal Council and also through the press and otherwise let it be known that war with Mexico was against the moral sense of the nation, intolerable to the moral sense of the people, and that the cause was altogether trivial compared to a war with a comparatively helpless people. There can hardly be any question that

this protest had its effect in modifying the situation. Again, in the immediate case of China and the powers, a situation exists that is acute to the danger point while this is being written, and the voice of the Church is mobilizing and may speak with more power than yet it has done. Already the world knows how missionaries and Mission Boards view the demand of the Chinese for treaty revision, to free them from the trammels of extraterritoriality, foreign courts, foreign tariff control, and set them free to go their way and work out their own destiny as a self-respecting nation. It appears to one who yearns to see the Kingdom come to all the earth that the doors which were opened wide by so much prayer are about to be closed and nailed up by the ponderous hammer of Thor. The only thing that can be interposed between the gunboats of four nations and the good will of four hundred millions of people is the Christian sentiment of the world. If this is marshaled and set in array so clearly as to absolve the Churches from even acquiescence in the use of force, then the key not yet blood-rusted will still be in their hands to which the doors will yield and open.

This course may cause the Church to suffer. It may require the Church to seem unpatriotic. It may bring persecution. It may entail loss. It doubtless will do all these. If it does not, it will be a sign that the Church is guilty of compromise. But what of it?

The cross is the price of power and of progress. The Church is the last institution in the world to act on the principle of safety first. It cannot live by bartering the imponderable forces for "reeking tube and iron shard." The hour demands the new apologetic of corporate self-sacrifice on the part of the Church. It is not rashness nor a spirit of moral dictatorship that is needed, but a sensitiveness to the finger tips of what is right and an uncalculating courage in taking a calm, unflinching stand by the side of the man who is being wronged, or the nation, and taking chances with God and right against guns and ruin.

It is becoming increasingly evident that Christendom must wash its hands of the stain of war. "War is the negation of everything for which Christianity stands." We can no longer hide our eyes from its hideous cruelty and waste, nor from the fact that it is intolerable, even unthinkable, in the twentieth century. Christian nations are not the only ones that are turning from it as a means of settling international disputes and even denouncing it as immoral. The worst thing that non-Christian nations have to say against Christian nations is that they are militaristic. In fact, the world seems to have been awakened as by a flashlight to the monstrous anachronism of war. This revulsion is one of the hopeful signs. That a nation should engage in war for paltry dollars or for margin of trade

is an unspeakable crime. There is a generation already born that should never be disturbed by war's rude alarms.

It Can Be Done

It is a big task, but not too big for a robust faith. "I can do all things through Christ which strengtheneth me," was Paul's confidence proclaimed in the teeth of the world. "I can do all things through Christ which strengtheneth me," was Cromwell's assurance as he took his hands from the plow-handles to lay hold of a scepter. "I see now that empire of the old sordid kind is ours if we wish it; but also that we have the opportunity to create a new and finer thing—an empire of the spirit which will lift mankind to a new plane of progress. We have only to say as we said in the face of kings, of unnumbered perils and obstacles in the untrodden wilderness, 'It can be done.' . . . I do not know my America of this period. Has her soul suddenly gone flabby? Or are we only blind? And what can toughen our soul, open our eyes, save that power which has wrought conversion and borne light these twenty centuries?" [4]

One of the mightiest agencies of education is the pulpit. The preachers of America—what a power they are! What they all say, and say with the power

[4] "In a Day of Social Rebuilding," by Henry Sloan Coffin. Yale University Press.

of a great conviction, sooner or later gets the mastery. I cannot resist quoting again from Henry Sloan Coffin:

"We have to see and describe life fulfilled in God in the terms of our day. . . . We have to make our listeners see themselves as kinsmen, friends, toilers, citizens, patriots, churchmen in Christ Jesus. We have to stir them up to hail from afar 'a brave new world that has such people in it.' We must be constantly building 'castles in the air'; that is where they should be, aloft and conspicuous; gradually the foundations of many generations can be raised up to give them solid and substantial substructure. . . . Nothing is comparable in haunting power to the ideal made concrete in vision. Men must see what they may be before they will resolve that it is so good that they will venture their all to make it come true. . . . This is a time for believing, dreaming, dreaming in the presence of God in Christ." [5]

When the pulpit of America becomes possessed by a faith and a vision like that, it is irresistible. It is becoming so. Who does not feel in the deepening and widening note in the modern pulpit the throb of a passion for humanity and often the sobbing of a soul standing in the highways, where the bewildered, misunderstood, and misunderstanding races must pass?

[5] "In a Day of Social Rebuilding," by Henry Sloan Coffin. Yale University Press.

Then out of our universities is coming an army of young men and women with brave thoughts in their minds and troublesome questions on their lips. It is no timidity that senses danger in their undaunted spirit of adventure. They come to a new world with which neither they nor their elders are familiar. They are unhampered by the cautious and calculating restraints with which experience has safeguarded her hard-earned wisdom. "Knowledge comes, but wisdom lingers." It should not be surprising if they make mistakes and work havoc. The youth of all ages have done it.

But there is hope here as well as danger. They are trying to see life and see it whole. They face their own world in their own day, unhampered by memories, unscarred by failures, unshamed by blunders. Jesus himself paid tribute to youth when he set a child in the midst. He saw the dawn of the kingdom in the wondering eyes of childhood. "Except ye become as little children." His fear was for the sophistication of a fatal maturity, not for the brave and blundering crusader of the campus.

The Church must do a lot more than dread or scold this "youth movement," which stirs around the world. She must nurture and guide it, for she may not stop it. It is most significant that these unseasoned youth are grappling the very questions we are here dealing

with. They are challenging the bloody arbitrament of war; they are daring to raise the question of manhood against money and to ask a justification of race antagonisms. Here is a great army of idealists, ready to be mobilized for a crusade against the very menaces we are discussing. They are the Davids who fear no giant who defies the soldiers that fight for a better world. The military training camp is bidding for them; the lure of trade beckons them; the pomp of a pagan *régime* dazzles them. Shall not the Church challenge their brave young hearts with the hard and hazardous task of making a nation a comfortable and satisfying abode for Christ? If we will, we may stir in their hearts that transforming and victorious force which is said to be the mightiest in the world, "the emotion of the ideal," the ideal of a world-wide brotherhood in Christ.

IV

ONE INCREASING PURPOSE

To assume that the final purpose of God is the same for all the races of mankind is easy and not in the least startling. Yet it has been long in winning even a passive acceptance. Still it meets stout and noisy denial, and its implications are outlawed by the common practice of mankind. We say it in our creeds, but deny it in our lives. Liberty, equality, fraternity are fine terms. They win almost universal applause. When it comes to practice—well, let the other fellow prove his right to these high privileges. "All men are born free and equal"—provided they have one hundred per cent Nordic blood in their veins. The Church of Christ even has a long way to go before it accepts all the implications of the fatherhood of God and the brotherhood of man and heartily trusts itself to these implications in practice. When it has achieved that measure of faith in its own gospel, many of its problems will be solved, and the world will move a long stride toward the millennium.

There was a new and sweeping doctrine proclaimed in Paul's introduction to his sermon on Mars Hill. He there asserted, not only the common origin and unity of the races, but their equal share in the purpose of

God, and that purpose a religious one. Peter had earlier made a discovery more momentous than that of Galileo or Columbus, when he perceived "that in every nation he that feareth God and worketh righteousness is accepted of him." Jesus rebuked the Pharisees for boasting themselves the children of Abraham and swept on past Moses and Abraham back to the fatherhood of God. The heredity and the tradition that he represented rooted themselves in the eternal purpose of God for mankind. This is assumed in the Great Commission. It is his world. He redeemed it, and he tells his disciples what his will is for it. He does not cut it up in plots and patches with one purpose for one and a different purpose for another. He does not confuse his followers with a vastly complicated program. He would have the races and nations all fellow citizens of one world-wide Kingdom.

God's Purpose Made Clear

The realization of this unity is being forced upon this generation. We have been compelled to fight disease as a common enemy of mankind and not as a local nest of snipers. We are also learning that immoral contagion is as deadly and as universal a menace as cholera. We are told that there are four hundred international organizations—commercial, political, educational, scientific. There are at least sixty

nations in the Postal Union. It is an essential of our day that men should think in terms of a world. More and more men are forced to think of all interests as common interests. It is the compelling logic of a world neighborhood.

It is strangely difficult for the children of light to realize what the children of this world so easily discern. It is here that wisdom does not keep pace with knowledge. President Jones, of Fisk University, was once a missionary to Japan. He had a teacher, he tells us, who was a most interesting young Japanese. Dr. Jones was anxious to win him to Christ. They were both university graduates. He tried every argument prescribed in such cases. One day he fell back on his experience. He said, "Now, I know that Christ saves. I am conscious that he saved me. He satisfies me and keeps me." Nothing daunted, the young Japanese friend and teacher declared he knew Amida in the same way; that there came a time in his life when he tested Amida in a similar way; that he had a great experience and had been a different man ever since. Dr. Jones could do no less than grasp his hand and call him brother. But there was yet another bridge to cross. Dr. Jones reminded his friend that Amida was a reputed descendant of the Sun God, as were all the Japanese emperors, and also the Japanese people. "You," said he, "approach Amida along the line of

your ancestors. I am an American: where do I come in?" The answer was, "You have your God and your own worship." "Do you not see," said Dr. Jones, "to what multiplicity of gods and to what moral confusion that leads?" That was not so easy to answer. Dr. Jones tells us the young man afterward became a Christian. It is just that question of the fatherhood of God and brotherhood of man to which Christ alone furnishes a sufficient answer. And that is the most insistent and preëminently important question of this or any other generation.

A Common Ethical Code

Professor Matsumoto, of Kwansei Gakuin, of Kobe, Japan, a scholarly and saintly man, told me of the search for an ethical basis for life in modern Japan. The old standards had been swept away, and they had found nothing to take their place. The youth were drifting morally at an alarming rate. In their extremity, even in the face of the law, they had ventured to invite Christian men to speak in their schools on ethical subjects. Doctor Matsumoto was asked to speak in one of the great commercial schools. He urged the universality of great ethical principles; the necessity that these should have their sanction in the deeper religious nature and worship; that such universal moral principles could not rest on ancestor nor em-

peror worship; that other peoples would worship their own ancestors or emperors with differing creeds and convictions; that a nation like Japan, coming into fellowship with other nations, must find a common moral basis for this relationship, else there could not be understanding and confidence. He then said that there had been but one Teacher who had even claimed to set forth moral principles for all people for all times, and he was the hope of the race.

Why Send Missionaries?

Both the above illustrations bear on a question which has become increasingly insistent in our day. It is, "Why send missionaries to disturb the faith of people who have a faith of their own?" Only recently this question was raised in a company of Christian men of more or less prominence, with the comment that it needed a satisfactory answer. As a matter of fact, the answer rests on the nature of Christianity. It is not determined by deductions, nor philosophical hypotheses. It rests on faith in the wisdom and power of Christ and the sacrificial love produced by that faith. In other words, it is not a reasoned conclusion so much as a spiritual conviction. Without it our religion would no longer be Christianity, and the noblest ideals, the divinest visions, and highest heroism would fade and fall away from our souls. Of course we must

recognize that this is an answer sufficient only for the Christian, whose commitments and whose convictions have already supplied the answer. How about that other multitude who are seriously only half convinced and feel the nausea of the storm, or who have been jolted out of their certitude by the reckless and erratic movements of the times? Such problems, for example, as are raised and discussed in the *Atlantic Monthly* for July, 1925, under the title "A Critical Contrast." Two articles are printed under this general head. The first writer attacks the missionary enterprise with no noticeable measure of philosophic calm, under the caption, "Onward, Christian Soldiers." He uses the island of Taputea as an example of what missions do for a fine, happy, healthy people. He sums up the results in the island of Taputea in these words:

"The result was the inevitable one. The missionaries set to work at once to destroy the *tapu*—a system of laws, half secular, half religious, which constituted the only restraints the natives knew. These restrictions were always enforced and rarely violated. They covered every phase of human life, from the insurance of a food supply to the worship of the gods and the levitical code governing child birth or marriage with a relative. All of this was destroyed, as it had to be if Christianity was to thrive; and that is why I say that the Church is as guilty with respect to these people

as though it had lined them up in their thousands and shot them down. Take from any nation its religion, its secular law, the tradition and immemorial customs which have all the binding effect of law—what is there left? What happens? Precisely what happened here." The picture of what happened is as gruesome and unrestrained as the indictment.

In *Harper's Magazine* for April 1927, which comes to hand as I write, is an article entitled "An Oriental Looks at Christian Missions." The editor's note tells us that the author is a distinguished native of India, who holds degrees from four American universities, and that he is a fourth generation Christian. This article is less lurid, more serious than the one just mentioned. It bases its criticism on the fact that it appears to the Oriental that the flag, the guns, and the exploitation of the foreigners follow the path blazed by the missionary. The emphasis is laid on the civilization of the countries from which the missionaries go rather than on the missionaries themselves or the religion they teach. To quote:

"When Dr. C. W. Gilkey was in India last winter, as the Barrows Lecturer sent by the University of Chicago, he was told that the Hindus once thought of America as the land of Christian idealism and opportunity, but that now they think of it as the land which insults the Hindus, excludes the Asiatics, and

lynches the negro. Now that the social evils of the West are being exposed in the Orient, the East is losing confidence in the religion of the West. How can an anti-Christian attitude be prevented if the Western Christians, in the face of such facts, claim exclusive superiority? . . . Says the anti-Christian movement, 'If you are coming only to help your commercial and political interests, if you are coming only to destroy our national cultures, if you are interested only in making a Buddhist into a Baptist, a Mohammedan into a Methodist, and a Confucianist into a Catholic, then it would be better not to trouble yourself.' The old economic theories, the old imperialism, the old ethics of international relations are all giving way, and modernism is disintegrating the old missionary motive. The present situation is certainly a challenge —a challenge to renounce our Christianity and follow Christ."

These are quoted mainly as examples of types of criticism that abound and to allow the facts and even the evident misconceptions to show how easy it is for the Oriental or the chance traveler to get a distorted and prejudicial view. The first one is in a sense answered by the second. It was, in fact, answered in the same number under the caption "The True Light That Lighteth." I shall quote from this later. For the moment it is sufficient to say that the type of paradise

pictured for Taputea is too exceptional to stand as an example, since there has not been another like it known outside the Garden of Eden. In the second place, one wonders if no other destructive influence followed the missionary, or if the poor fellows had to despoil this paradise unaided. Besides, it is a monstrous and wholly irrational assumption that, granting this paradise of moral beauty and sweet simplicity, and granting its spoliation, it would have remained unspoiled if the missions had stayed away or even if, as elsewhere, they had fought with their combined might against the curse of greed, the lust of power, and the vices of godless traders and travelers.

Some Serious Facts

There are a few facts that must be taken seriously even by the non-Christian, facts that are increasingly clear with increasing knowledge. One is that this is a religious world. No jungle has ever yet been penetrated, no dark spot discovered, where there were human beings without religion. "This Believing World," a recent volume, carries one through the far places and distant races and times by the way blazed everywhere by religion. One rises from the reading of it more than ever convinced that man is incurably religious and that religion is the most potent influence in life. Gilbert K. Chesterton, in one of his lectures in

America a few years ago, said (I quote from memory), "The danger is not that men will cease to believe, but that they will believe too much. Men will worship. They may worship angels, or devils, or dumb idols—but they will worship." The missionary does not have to create a religious faith; he only has to correct one already there, turn on a light which is clear and white. The classic missionary approach is that of St. Paul on Mars Hill: "I perceive that you are very religious. Whom you ignorantly worship declare I unto you." The apostle here planted himself on the universal fact of the religious nature and attempted to build on it. He had not come to uproot and tear down, but to illumine and correct. He could go about among the men seeking after God crying, "The truth is nigh thee, even in thy heart and in thy mouth."

The deliberate efforts to eradicate or free men from the dominance of religion have been futile. Buddha denied any knowledge of or special concern about God. Yet he had not been dead long till he himself was reverenced as divine. Confucius was almost, if not quite, an atheist. He warned his people against seeking to know about a future, saying, in effect, if we cannot know the present life and the things about us, how are we to know anything of a future life? Yet his shrines are everywhere and temples in his name in China. No substitute for this fundamental outreach

for the spiritual, this exploration of the unseen, has ever been discovered. The mad effort to enthrone Reason in the place of Christ by the French is a classic example of such futility.

The second fact is that the Christian religion assumes the fundamental reality under many names and clothed in many forms, and also that Christianity has the light for which the whole earth yearns. It also assumes that the religious sanctions are the only guaranty of the primal virtues, and its dethronement, even temporarily, means moral chaos. This is backed up by human experience. The tragedy latent in every ethnic religion is its exposure to decay. It has been well said that all science begins with religion. But to religions based on false views of the universe and inwoven with masses of outworn theories increasing light is dangerous. One of the pathetic facts of modern times is the overturning of so many faiths by the impact of enlightenment, leaving a people with no foundation for their faith. It is one of the tragedies of modern times that the contacts of Western material and scientific life have moved in upon the ethnic religions in advance of the Light of the world. Let no Christian rejoice that modern discoveries are destroying the idolatries. In addition to the fact that such invasion of the religious life carries a thousand evils with it, also it offers no substitute for what it destroys.

Here the Church is fatally at fault. It allows the processes that are spiritually destructive to outstrip the constructive message of the gospel. When it seeks to catch up, the ground is littered with moral wreckage, and the task is made harder and far sadder. Whole sections of Africa had been well-nigh destroyed by rum, vice, and diseases from the West before the missionary reached them. Civilization without religion can destroy, but it cannot save. Science and philosophy may dissect and enlighten, but they cannot inspire and build a moral order. It was my fortune to hear Dr. Will Durant, the author of that best seller, "The Story of Philosophy," just when this chapter was beginning. We were told we were to hear the man who had accomplished the impossible in writing a book on philosophy which had sold at the rate of a hundred and forty-seven thousand in ten months. He spoke for an hour and fifteen minutes on "Is Progress Real?" in a most illuminating and entertaining way, without mentioning the name of Christ or using once the word Christianity. His sole reference to religion was to allude to the effect modern thought had on one's faith and to tell a story of his seven-year-old daughter to illustrate his point. She said to him one day, "Daddy, are there angels in the air?" He answered, "I do not know." A little later he found some lines she had written, reading,

"If I were strong,
I would make angels come in the air again,
And I would make God in the sky come true."

His comment was that science and philosophy furnish light to the understanding, but they leave the heart unsatisfied, and there was a note of sadness in his voice as he said it. But, after all, the scientist is making slow progress in dispossessing God or destroying the gospel. Indeed, science seems to be coming back to where it started when men cried, "I think thy thoughts after thee, O God," and heard the stars

"Forever singing as they shine,
The hand that made us is divine."

They try to discount the miraculous and suddenly confront radium or an electron and find they have only swapped one miracle for another. If there is a God, miracles are credible. If not, then the miracles scientists ask us to believe are not only incredible, but impossible.

It is only the false and relative in religion that perishes in the light. In this discussion quoted from the *Atlantic Monthly* on page 73 Mr. Robert T. Fitch says: "I mean to say this, that in the teaching of Christ we have a white light. . . . Humanity cannot know its ultimate redemption until it lives and functions by a light that is white, hence ultimate. Even in that light it will go on growing, but will never be

content to live again in the less radiant shades of existence."

There remains a third consideration, and that is that ultimate truth must be universal. It must be as valid in one zone of the earth as in another and stand as reality in one language the same as in another. Who thinks of diseases as pausing at a racial line to beg permission to cross it, of electricity behaving one way in America and another in Timbuctoo, or the motion of the planets changing when Africa looks into the night sky. One of the proudest achievements of this generation will be making knowledge a universal heritage—if the enlightenment of the heart goes with it. Otherwise, it may turn out to be the most diabolical achievement of all time. The man who has the secret of the deadliest gas in the world ought to be the best man in the world. Given that power with hate in the heart, and who could sleep soundly?

Nothing has yet occurred or been discovered that would not be the better for the precepts of Jesus. There exists no land where the coinage of love is not legal tender, and where the Golden Rule would not apply. Is there speech or language where the story of the Prodigal Son touches no responsive chord or the Good Samaritan finds no friends? Still more to the point, is there a people among whom the Son of Man would not be at home? It is said he is walking the

Indian road to-day and that India is taking the pierced hand in her own. To the alien and outcast he was and is still brother and is a foreigner only where hearts are dead to truth and goodness.

All I have been trying to say in this chapter is that we cannot live in a world tied up as we now are by so many bonds and knit by so many common interests, and with such deadly possibilities as rancor and hate, without moral ideals that are universal and have the divinest sanctions possible. The steady breaking down of isolations and smudging out of frontiers and running our thoughts through the channels of all speech has set the stage for a devils' jubilee or for another hallelujah chorus from the skies—the latter, if Christendom has the loyalty, self-sacrifice, and humility to meet the challenge. To meet it any sacrifice that does not betray Christ is not to be counted. In its presence engaging in petty controversies, pronouncing shibboleths, and asking which way is safe are not even respectable child's play. When the guns of Christian nations are already thundering in China and rage is being kindled to the boiling point among a people we have loved, and who have loved us, one can hardly be calm.

The Human World

One of the most overwhelming images that the human mind can summon is that of the human race,

its teeming millions of many zones, many tongues, and many colors; its hunger, its disease, its toil, its futility and fear; its sin, its war, its debasement, its beastliness, its lust and lying; its sages, saints, and heroes; its bold sailors of the seas of space and of mystery, and its prophets of chisel and brush. It is this race that God loves, for he is Father of all. They are all alike "his offspring." Their sorrows and sins, their wants and terrors are those of his children. Jesus, his Son, belonged to this race, for he was "the Son of Man." These are his brothers, and he cares for them all alike, with a deathless yearning. What a leveling thought that is! It is dangerously democratic. It is one of those revolutionary commonplaces that find a grudging welcome, even with cautious reservations.

Jesus lived and taught it, to the scandal and horror of the Church of his day. Yet even his chosen apostles must needs realize it through painful discipline. Peter's contact with Cornelius introduced him to the human world and also showed him how Christ-like God was. His own voice must have sounded strange to him when, swept out of himself by this new vision, he cried, "I perceive that in every nation he that feareth God and worketh righteousness is accepted of him." Two thousand years have not sufficed to bring out in all its revolutionary force the meaning of that confession. Paul went even further with his Greeks

on Mars Hill than Peter did with his Romans. He not only gave them credit for sincere worship, but asserted their absolute equality before God and their inalienable right to the best and highest that God has provided for any of his children—that their blundering search after him is the passion that he set throbbing in the heart of the race never to be met and satisfied till they find their rest in him.

V

MAKING COMMON CAUSE

THERE are few questions as baffling as that of mankind at cross-purposes in a world of common interests. A glance at the map and then at the number and intimacy of human contacts suggests the necessity of coöperation rather than competition. There are common values to be conserved and common enemies to be resisted. Never was this so clear as at this moment. Every invention, every discovery, every new conquest of the forces of nature, is an achievement for the entire race and sooner or later proclaims the solidarity of the race with the resistless logic of new values or new dangers. It is as if the indelible stamp on every fact of fundamental worth were, "made for the human race." Furthermore, they are as clearly and as certainly to be utilized and conserved by the entire race or not at all. God does not permit a single people to patent his gifts nor create a monopoly of his favors. Ideally this is clear to the dullest, and it is illustrated by the more than four hundred organizations that are seeking to make it real round the globe.

Our enemies must be fought in phalanx. We could easily think of scores and even hundreds of obstructions to human progress, and of enemies that make a

prey of our most cherished interests, that can only be successfully met and overcome by the race and around the entire planet. No one people, no select group of peoples, can do this for themselves, much less for all.

Demand for Coöperation and Confidence

This demands confidence, mutual respect, consideration, and comradeship. In fact, what do we see? If we could look upon a map of the races, and their controlling emotions and passions were set out in colors before our eyes, what a depressing survey we should have! Dark continents to be sure! Jungle fastnesses infested by hatreds and jealousies and fears and suspicions, more cruel than tigers and more voracious. When we set out to make the world safe for democracy—because it must be made so, or democracy is doomed—we find we have overlooked the fact that we have, first, to bring the world to believe in democracy enough to care whether it is safe or not. We are dealing, not with something that may be put over by those who may believe in it, but must be inwrought into the thinking of the race.

There is a passion for peace and brotherhood abroad in the world. The League of Nations, Locarno, disarmament discussions, world courts—these are honest efforts to transcend nationalism, eliminate the vain dream of empire, and unite the forces of the world in a

comradeship of good will. Amid all the confusion and cross purposes of a distracted world, this is one clear signal of hope. How to achieve so stupendous a task is the problem. Here again we find that whatever devices have yet been tried with the finest intentions have confronted insuperable difficulties. Right at the threshold is the fetich of force. This again rests on suspicion and fear. Once these ghosts are laid, the rest is easy. The problem of peace is not mechanical; it is moral. When confidence takes the place of suspicion, and fear is supplanted by friendship, we will beat our swords into plowshares and fill the earth with food and gladness instead of gore and gloom. A platitude? Granted. But it serves its use, and that is to indicate the road the advocates of peace and good will must take.

In his "Christianity and the Race Problem," Dr. J. H. Oldham has a chapter on the "Universal Community of the Loyal." The author has attempted to show, and with much convincing proof, that racial prejudice is not instinctive, but is at bottom social, political, and economic. "The adjustment of relations between the races is at bottom," he says, "the problem of bringing into existence a world society permeated by the spirit of justice, sympathy, and good will. . . . A human fellowship in which the estranging differences of race are completely transcended is not merely an ideal to

be worked for in the future, but an actual present experience. It is found in the region of art, which knows no bounds of race, and in the field of science. Scientific workers, who are animated by a disinterested love of truth and the desire to further human progress, know themselves to be members of a universal community that entirely transcends race. Who cares to what race a man belongs who finds a cure for cancer or for any of the other ills from which humanity suffers, or who unlocks some new treasure house of nature that will add to the well-being and happiness of mankind?"[1]

New Areas of Common Interest

One need not be a mere dreamer to raise the question why the area of the transcendent and primary interests may not be extended and made the basis of a universal community of the loyal? There are abundant illustrations of a community spirit under certain conditions triumphing over the most stubborn prejudices of race and class. During the World War twenty different races were found fighting side by side. They shared a common danger, endured common hardships, and were comrades in a common cause. In addition to finding that courage and devotion were not the

[1] "Christianity and the Race Problem," by Oldham. Pages 248–249. George H. Doran Company.

monopoly of any one people, their common loyalty made them forget that they belonged to different races. There was

"Neither East nor West nor border nor breed nor birth."

Dr. Oldham, in the chapter already referred to, tells the story of a British officer leading a contingent of men against some Zulus. The Zulus sent out a messenger of peace. By some blunder this messenger was shot by the outposts. The British officer handed over the contingent to the second in command and walked straight out unarmed to the Zulu lines. "I have come to give myself up," he said, "because we shot your messenger by mistake. It is a thing brave warriors do not do. I am very sorry. To make amends I place my life in your hands; do with me as you will." It was staking his life on a sense of fair play. The result turned on whether or not he was dealing with men who would respond to that high challenge. The Zulu warrior chief was silent for a moment, then he said: "You are a man, and your people are men, and the sons of men; we, too, are men. We will make peace."

"The same sense of comradeship is found in greater or less degree wherever men engage in a common task that calls forth their devotion and taxes their powers," says Dr. Oldham. Lesser differences are forgotten in the unifying force of a common purpose. In

a battle with plague in India, or with famine in China, no one asks whether a volunteer is Indian or Chinese or British or American; the worth of a man is his capacity to help. When men are in earnest about the fight with disease or ignorance, every man who can strike a blow for the right cause is a welcome ally. . . . "The loyal," he says, quoting Professor Royce, "are in ideal essentially kin. If they grow really wise, they observe this fact. The spirit that loves the community learns to prize itself as a spirit that, in all who are dominated by it, is essentially one, despite the variety of special causes, of nationalities, or of customs." [2]

A Moral Problem

It admits of no debate that the realization of a worth-while type of world community is a moral problem. It is not one of force in any form. There was a time when men depended on empire based on force of arms. He would be a madman who would now even dream of a military empire. There be those who still dream of some form of race domination. The Nordic myth or some other now and again comes to the fore. The yellow peril disturbs our dreams. Well it may, if we are dreaming of white domination by force.

[2] "Christianity and the Race Problem," Oldham. George H. Doran Company.

But there are different forms of empire. The empire of trade, and just now the ghost of a class empire in the Third International, stalks across our fears. We may not know with absolute certainty all that Jesus meant by the Kingdom of God, but this much we may know, that it is the nearest a universal empire that the race can ever hope for; also that it is an empire of the spirit. He set himself to build into a community of loyal spirits those men and women of all races and climes who would yield to his ideals and obey his teaching. He spent his brief lifetime searching for such and applying to them no other tests of any kind whatsoever. He was the Supreme Comrade of all who were making a good fight. When a man was casting out devils or handing cups of cold water to thirsty pilgrims, that man was a comrade of his. Can one think of him now as indifferent to any champion of fair play, or truth-loving martyr, or good Samaritan anywhere under the stars; or out of call of one who leads a forlorn hope for virtue or bleeds for innocence no matter in what speech he may call? It is of this I am thinking. I am raising sharply the question whether or not we can find a winning approach to the heart of the race, when the other approaches have been closed. Can we not make ourselves comrades of all who would build a better world, and open and unfaltering champions of every good cause in every land?

This is not raising a new question, nor one to which any generation of Christians has been a stranger. But whether we may not awake to a new and larger and fuller use of it. I am thinking of something more than serving the needs of non-Christian peoples; something more than what we can do for them or give to them. I am thinking of the possibility of making common cause with them and of creating a comradeship on which a new civilization can be built. To do this we must of necessity throw overboard our sense of superiority and approach people as brothers. We must cease to put emphasis on the points of difference and hunt the points on which we agree. Great will be our surprise when we do this. We must discover the aspirations and ideals for which others are struggling, sift the bad from the good, and become fellow crusaders with them for the good.

Essential Like-Mindedness

This involves the recognition of the essential like-mindedness of the race. To recognize the fact that all men are essentially alike in their fundametnal thinking and feeling is to solve at least one-half of all the problems of race and class. The injustice and cruelty that are prevalent and the exploitation of peoples which is so fruitful a source of resentment are not the fruit of a deliberately cruel and inherently selfish motive.

They grow out of a failure to realize that in the man of another race or class are the same capacity for suffering, the same sense of what is fair and just and brotherly as in yourself. When Jesus told men they should do unto others as they would that others should do unto them he was dealing with this principle. For how are you to apply the Golden Rule without putting yourself in the place of that other person? What would you expect if you and he swapped places? But can you do that so long as you think of that other as essentially different from you? Again, "Thou shalt love thy neighbor as thyself." To be sure. But who is your neighbor? Where is that man so like yourself that this rule will apply? For mark you, the meaning here is, thou shalt love thy neighbor as if he were thyself. To love him as he loves himself! That is more nearly what some very good people do. But you must lift him to your level and think of him as another self. The measure of your love is to be very different. You are to transfer to him your sense of fair play, your refined and poignant sense of wrong, or contempt, or harshness, or cruelty, or neglect, and measure your obligation to him by that standard. You simply cannot love any being as you love yourself so long as you think of him as fundamentally unlike yourself. You cannot love an angel as yourself, no more can you love a chimpanzee as yourself.

Let anyone take the trouble to test this for himself. Let him use to describe the other man the ordinary terms that set him apart as other than his own type of human. Let him be a "Wop," a "Chink," a "Coon," a "Frog," a "Sheeny," or even a "hand," a "beggar," a "foreigner." At once the door to complete reciprocity is closed.

"Oh, East is East, and West is West, and never the twain shall meet."

But they have met, and as two strong men they stand face to face. But they do not know yet what to do about it. How often do we hear, "No white man knows what is going on in the mind of the Oriental?" We've all heard in our own land, "No white man knows what a negro is thinking." There is a measure of truth in this, because by our artificial distinctions we have closed and locked the doors in the face of each other. Let me illustrate what I mean. I have a friend in Georgia who told me this story which I have used elsewhere:

There was a colored man who worked about his place. One morning before breakfast my friend grew impatient and spoke quite harshly to the negro. During breakfast he thought more soberly, and his conscience got the better of his temper. Breakfast over, he went out to the lot where Tom was at work and

said, "Tom, I spoke roughly to you this morning, didn't I?" The negro leaned on his hoe handle and said, with a tremor in his voice, "Yas, suh, you sho' did!" "Well," said my friend, "I ought not to have done it. You didn't deserve it, and I want to ask you to forgive me." Two great tears rolled down the black cheeks, and the negro stammered his thanks in a broken voice. Here one white man and one negro found out what each was thinking. It did not end there. Years had passed when the story was told me, and they two were still loyal neighbors in the right sense of that word. Had the white man given Tom an invitation to dinner or in any other way sought to win his good will, it may well be doubted whether it would have succeeded. Something would still have been locked away in the hearts of both. But when the white man threw open his heart in a frank and manly confession the heart of the black man opened automatically.

To quote Dr. Oldham again: "The man whom we dislike may belong to a different race or caste or sect. It may be impossible for us to rise above those barriers. But Christianity says, . . . do not consider these unhappy facts as having any bearing on your love for him. For the ethical side of the doctrine of life concerns not what you find, but what you create. Now, God means this man to become a member of the community which constitutes the kingdom of

heaven; and God loves this man accordingly. View him then as the soldier views the comrade who serves the same flag with himself and who dies for the same cause. In the kingdom you and your enemy and yonder stranger are one." [3]

Comradeship is an open highway to the human heart. It dissipates suspicion, dissolves the beclouding mists of superiority, and weaves a sort of mystic bond of mutuality. When men are pledged to a common cause they are at once ennobled by a sense of worth and uplifted by a mutual appraisement. It is a sort of numerator of the human fraction, of which perfection is the common denominator. To have a loyal comrade is to multiply that numerator by two.

Coöperation Proved in Practice

That this is a possibility is being proved. Those human interests that are the same around the world, as has been intimated already, are being made the basis of world-wide comradeship. The workers are uniting against capitalism. The Third International is regarded as a menace to the existing order. Communism is pushing its propaganda with almost the zeal of a religion. Bolshevism is the bogie of all existing forms of government. The one feature of these

[3] "Christianity and the Race Problem," Oldham. George H. Doran Company.

forms of coöperation is their universal appeal and the zeal and devotion with which their grievances and aims are set forth. We hear of unbelievable sums of money being expended, and of uncalculating sacrifices endured, even to martyrdom, in behalf of them. This is why they are such convenient excuses for military measures. Instead of meeting ideas with ideas, or false theories with true, the antiquated and always futile attempt is being made to meet ideas with force. If socialism, communism, Bolshevism, and other "isms" continue to gather adherents and to inspire a community spirit that is racially inclusive with no serious opposition except force, it is not difficult to forecast serious consequences.

Shall We Give or Help Achieve?

The question I raise is, shall partial and even selfish interests be made a basis of world-wide comradeship while the Church, the one teacher and witness of brotherhood, stands aloof from such an attempt? I mean, of course, on a united and interracial scale.

It is one thing to offer something and another to help to achieve something. It is one thing to offer a destructive and corrective criticism, however benevolent and however true, and another to find some common ideal or some common task and volunteer to help achieve it. The one course either arouses resent-

ment or encourages dependence; the other calls forth gratitude and kindles self-respect. Think of what it would have meant to China in 1840 if the Christian Church in all lands had stood up for her emperor when he refused to take toll for the destruction of his people and when English guns forced the opium trade on his subjects. Think of what it would have meant if the Christian world had approved the bloodless policy of reliance on spiritual and moral forces of Gandhi instead of violence and war. Would it not have set the world an unforgettable example of Christian idealism? If now the united voice of Christendom without wavering and without apology would speak for the rights of China against the wrongs of spoliation and exploitation, as indeed they must and will, can anyone measure the effect?

That was a great hour when early in 1927 the Protestant Churches of America threw their united influence against the threatened war with Mexico. Nothing finer nor more effective for the Kingdom has happened in many a day. To come nearer home, the Interracial Commission, which is seeking to solve the race question by coöperation and mutual understanding, which makes it the responsibility of both rather than exclusively the "white man's burden," has done more in a few years toward the solution of the race

problem than half a century of benevolent patronage and paternal pressure had done.

The Uncontested Approach

Two things point to the wisdom of this spirit of co-operation at this time. The first is that it is the one undisputed approach to the non-Christian world. There is no call to sneer at, or even to question, the methods of half a century ago. If missionaries and mission boards found it necessary to tear down the religious defenses of the non-Christian world by a critical process, and then build the Kingdom of Christ on the ruins, let us be grateful for the self-sacrifice and patience with which they did it. Old faiths must in some way be substituted. Jeremiah was commissioned and "set over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, and to build and to plant" (Jer. 1: 10). However this may have been necessary in the days of the prophets and in the days of our fathers, it is not so now. The tragedy of our day is that the destructive overturning has gone on too fast. We have seen the crumbling of the foundations of the old religions under the pitiless impact of modern thought. They have not been able to withstand the scientific spirit. Hence whole generations find themselves without even the inadequate faith to which they were bred.

It is even worse than that. The forces that have undermined their moral foundations have created a prejudice against Christianity and against all religion. It is left to us to make a constructive approach now, and one that will restore confidence and inspire hope.

Is it not pathetic that in the great creative periods, when the human spirit has been blazing new trails, religious guidance has so often been wanting? In the French Revolution, the Church was repudiated with the other hated institutions. Her enemies confronted her with three Christian ideas: "Liberty, equality, fraternity," crying, "Crush the wretch!" When the great war broke, the Church was unprepared and helpless to assert her sway over the human spirit. The revolution in Russia found no spiritual leadership in that great institution to which she had a right to look. The Church fell under the ruthless curse of a pent-up fury and barely escaped the general ruin. In China to-day we are witnessing a people struggling to achieve freedom and fellowship among the peoples of the earth, not only without religion, but dangerously near to a repudiation of all religion. And who is her closest friend and adviser? Russia—the irony of it![4]

The youth in China are asking what religion has to

[4] This was written before the reaction in China against Russia (January, 1928).

offer and what counsel and guidance for the world into which they have been so recently born.

We have before us the pathetic spectacle in Mexico of a people seeking to conserve what seem to them their most sacred and fundamental rights and liberties in the bitterest antagonism with the Church that has had at least three centuries in which to build there the kingdom of righteousness and peace and joy in the Holy Ghost.

The Christian Way

The second reason I have in mind for this constructive approach is that it is fundamentally Christian. It was Christ's way to make himself comrade of those who had need of him. It was in that way that he made known what kind of God he served. He set that as his way of teaching. "If any man will do my will, he shall know of the doctrine." Likewise "by their fruits ye shall know them." The very glory of God shines through the deeds of Christly souls. Men come to know him by the high loyalties he inspires. If these loyalties are merely to a foreign institution, if they are political, national or racial, his religion will be judged accordingly. If they are based on the universal and fundamental human values, and manifested through comradeship with all other like-minded spirits, he has won already a firm standing ground for his religion.

The heart of the world is hungry for a League of Crusaders for truth, justice, and brotherhood. It knows the signs and passwords. There are loyal souls everywhere waiting to hail its coming from any quarter as those who wait for the morning. They do not know, but they are learning that its basis is in religion and that there must be a religion that speaks a universal language and meets a universal need and hunger. A Chinese in America, on hearing an address which referred to the deserted temples of his country, said, "Yes, that is true; and more than that; the heart of the Chinese is an empty shrine." Ambassador Reinsch states that the most fundamental thing he has found in the East is the longing of the people for a personal, friendly, and universal power.[5]

The missionary task of the future is not to tear down other religions, but to build the Kingdom of God on their ruins. It is to demonstrate the value of Christianity and its truth and universality by its devotion and championship of all common spiritual and moral values.

The field is the world—all of it or none of it. The religion that cannot meet the needs of men and win its way over the hearts of men in the open light of

[5] "World Facts and America's Responsibility." By C. H. Patton. The National Council of the Young Men's Christian Associations of the U. S. A., New York.

this or any other day, and of this or any other land, is doomed. The Church of Christ alone can survive. It alone holds the solution of the world's problems. It has the opportunity of the centuries now to assert its moral and spiritual supremacy and to fill the empty shrines of earth with the shining form of the Son of Man. It can furnish the spiritual dynamic for fainting and defeated aspirations and the cure for the nauseating futilities that are driving men to despair. If so, it must strip itself for undreamed-of adventure and make a new and more confident bid for the heart of mankind than ever. A vast spiritual empire is waiting; its throne is empty. It is ours to cast up a highway for the coming of its legitimate Occupant to his own.

VI

THE VANGUARD OF THE HOME BASE

The discussion has led us inevitably to a consideration of Home Missions, which I have chosen to call the "Vanguard of the Home Base." The matters that have engaged our attention relate themselves to the processes of domestic evangelization. They demand a reappraisement of the real task of the Church at home and a restudy of the motives and methods of its home mission task. It must be evident that the scale on which the work of evangelization and christianization of American life has been carried on is almost hopelessly inadequate. The forces of evil are so rampant, the enemies of religion so active, the critics are so outspoken, and a hungry and wistful world is asking so many uncomfortable questions, that no serious follower of Christ can be content with the past results or present policies.

We hear it said that we must save America to save the world. If we mean by that, "Save America and then save the world," it is both unchristian and irrational. Unchristian because it is the revealed will of Christ that we should go into all the world and not wait till any part of it has been saved; and irrarational because no one part of the world can be in

reality saved till all of it is saved. If we mean save America as an important part of the world that it may help and not hinder the saving of the world, it is both Christian and rational. America is a part of the world, and providentially an important part of it, and it must play its part in this great world drama.

Beginning at Jerusalem

When Jesus told his disciples to begin at Jerusalem he simply meant they were to begin where they were. They had to begin somewhere, and where else but where they were? He evidently did not mean that Jerusalem was to play a major part nor even a conspicuous part in the world's evangelization. Dr. George Matheson tells us that the story of Christianity is the tale of three cities—Jerusalem, Antioch, Rome. God used the experience of Cornelius, a Roman centurion, to make the Church at Jerusalem really Christian and to open the heart of Peter to the meaning of the Great Commission. Also, it was a man who was not a citizen of Jerusalem that blazed a highway to the gentile world, challenged the exclusiveness of the Church at Jerusalem with the unanswerable logic of results, and set its faith free from the swaddling clothes of Judaism. It was a Church at Antioch, and not at Jerusalem, that showed what a Church is for and set an undying example to all Churches worthy to be called Chris-

tian—the title it won by being Christ-like. Jerusalem was over-confident; she thought to rid herself of the troublesome Nazarene by crucifying him. She could not be trusted with a monopoly of the "good news," but only with her share of it. To this day Jerusalem and Judea are less Christian than America and her cities. One likes to imagine the exalted Son of Man purposely setting Jerusalem aside and giving emphasis to the world-wide and impartial purpose of his kingdom, putting her to school to the gentiles, whom she despised, and at the same time stripping the shackles of race pride and primacy from his Church. Was it not true then, as Bushnell, the great preacher, proclaimed in his day, "The heathen are saving the Church?" May it not be equally true to-day that the heathen are saving America? The white light of scrutiny—not always without some smoke and shadows—that beats upon America and her Churches now may be taken as another Patmos message and, if heeded and followed by a sense of humility and a wise self-examination, may put America in the way of the salvation for which the whole creation groans.

We cannot evade the fact that modern contacts are not only weakening the influence of our Churches in foreign lands, but also making her task more difficult at home. The criticisms that set barriers to our message to other lands are being heard and repeated in our

own. It will be another sad day when the Church of Christ is put on the defensive. That is where she was in Wesley's day. He led an offensive and turned the tide.

This is our need now. We must not exchange complacency for panic or apology. We must translate complacency into courage and cringing into a crusade. This is why I have called Home Missions the "Vanguard of the Church." It is the Church feeling its way, discovering its obstructions, surveying and signaling the line of advance along which it is to follow. Home missions is not a detached and more or less independent enterprise, but an expression of the life and purpose of the Church in its relation to its total task. In that large sense, this is turning out to be a Home Mission book.

Not a Side Issue

The sentiment that has so long set apart the home mission enterprise as a side issue, unrelated to the fundamental life of the Church and its essential program, is illogical and vicious. It assumes that here are areas that the obligations of a Christian congregation do not include. The interest manifested in such areas is therefore voluntary, and altogether secondary to the conservation of the real interests of the Church itself. This is akin to that other social heresy, that

the duties of a normal Christian Church are one thing and what we call social service is another thing. This has led to one of those distinctions existing only in a false terminology or a disordered imagination. We have named some Churches Institutional Churches, just as if there were any other kind of Christian Churches. In fact, I cannot conceive of a Church that does not recognize its obligation to serve the needs of the community. To think of a Church of Christ expending its energies in preserving its own life is like thinking of a life-boat too costly and too precious to be risked in a stormy sea where men battle for their lives. The Church can have no calling nor concern so sacred as to exempt its priests and Levites from lending a hand to a stricken brother and leaving that labor of love to a Samaritan wayfarer. One cannot read that thrilling story without knowing which one of its characters was the best representative of His kingdom, for all the camouflage of high-sounding titles.

One can conceive of an individual being saved without a Church. Indeed, he must so conceive, for there must be saved men before there can be a Church. But it would be hard to conceive of a community being saved without a Church. More difficult still to think of a city, a state, a nation, a world being saved without a Church. The one sufficient reason for the

Church's being is to spread the good news and build communities into brotherhoods.

The enterprise of Home Missions is not therefore to relieve the Churches of responsibility for a troublesome duty, but to survey the field, discover the needs, and lead the Church into its larger tasks. The secretary of a great board was asked: "What is Home Missions?" He replied, "It is every Church on its job." Ideally, this covers the ground; for if every Church discharged its full responsibility to the area it occupies it would leave the Home Mission specialist little to do.

Inspiration and Leadership

Accordingly, the task of Home Missions in the future will be more and more one of inspiration, discovery, and leadership. It will constitute a vanguard and not an army. Its work will be that of a physician who overcomes a disease by stimulating heart action. It will be to open the eyes of the Church to the undiscovered task that lies at its door.

In one of the Southern States was a mill town. There was a Church in the town, highly respectable, made up of the best families of the old community. New people moved in. They were different. They lived a life detached from the social and religious life of the town. As the years went by the Church

dwindled. It faced extinction, as the old families scattered or died out. In desperation a young pastor was sent to that Church to lead a forlorn hope. He soon discovered that the Church was living a life detached from the community. It was anxious to be of service, but found no point of contact. The young pastor set about finding one. He found it when an epidemic of typhoid fever broke out among the mill people. He called upon his people to help. They responded nobly. Their hearts were right. Nurses, food, supplies of all kinds were forthcoming. When it was over there was a new community and a new Church. The Sunday school overflowed, and the Church was set thrilling with new life. They had bridged the chasm and crossed over to the community.

The writer will never forget his experience in the city of San Antonio. Providentially he found himself preaching in a famous resort to an audience of scarlet women. To his amazement, they were overswept by deep conviction and sobbed out their penitence and heart-break to a new hope and a new purpose. The keeper of the resort was converted and offered her house as a refuge for these homeless women. Then came the test. These women presented themselves at the altar of Travis Park Methodist Church the following Sunday. When it was noised about that they were there, people crowded about the doors to see

what would happen. I had often heard this Church criticized as a worldly Church. Would they meet this test? When the vows of the Church had been administered to these women of the Scarlet Letter, the women of the Church crowded about them, gave them welcome, and assured them with every token of sincerity that henceforth they were sisters beloved. For more than thirty years they have kept their promise and by their loyalty helped to keep the light of hope burning in that "door of hope" as a beacon to thousands of despairing souls.

When the lamented Rev. George R. Stuart was a pastor in Knoxville, Tenn., he led a crusade against vice and lawlessness, which resulted in closing the places of vice. He publicly offered to furnish a ticket to every girl who would go home and to see that those who had no home were cared for. Nevertheless, this did not satisfy his critics. On a Wednesday evening these critics sought to embarrass Doctor Stuart. They telephoned to the parsonage that forty women were on their way up seeking shelter. Mrs. Stuart got the message and for the moment was stunned; for we must admit it was a pretty large surprise party for the average parsonage. She gasped and then steadied her voice and replied, "All right, tell them to come right on." Then she carried the news to her husband, who was at prayer meeting. When the bluff was explained

to the meeting some fifty men stood up and said: "We will take care of the situation, if we have to move out the pews, secure cots and let them sleep in the church."[1]

After a long experience I am convinced that the Church of Christ is the most dependable institution in the world. I have yet to see it fail when faced with the challenge of a worthy cause. I am convinced its leaders are at fault that the membership are not more often tested. There is the dormant courage and devotion of a crusader in every real follower of Christ only waiting the rousing summons of some worth-while cause to leap into action.

Christianizing Relationships

It would not only be folly, but a piece of irreverent audacity to belittle the missionary message to the individual. The priceless value it places on personality is one of the distinguishing marks of our religion. To save, build up, and ennoble a kinsman of God is the final and justifying end of all the combined energies and efforts of the Church of God. But man is to be saved, built up, and ennobled in his relations to other men. To make men really Christian, we must christianize their points of contact. Moral life has some

[1] See "Life of George R. Stuart," by the Author. Cokesbury Press.

striking resemblance to physical life. Sometimes the life of the body is saved by doctoring the surroundings. To drain the swamp, swat the fly, clean the streets, change the water supply is better than pills and poultices, for those things help one to stay well and grow strong. There are conditions in which being religious is an uphill business. A safe and wholesome environment is certainly as important to the soul as it is to the body. Christianizing the contacts of the soul is no less important than saving the soul itself.

It was my privilege to hear the late Mr. Arthur Nash, of Cincinnati, known as "Golden Rule" Nash, speak on his industrial ideals. He chose for his text Acts 4: 12, "There is none other name under heaven given among men whereby we must be saved." He insisted that there was no other salvation for industry, no other teacher of a saving gospel of labor and trade but the Author of the Golden Rule and of the evangel of brotherhood. But the wonder and the beauty of it is, he built up a phenomenal industry on that basis.

There is perhaps no greater obstruction to the progress of the gospel at home and abroad than an industrial system that ignores the Golden Rule. This needs no argument. It is necessary to christianize this point of contact between employer and employee before either America or any other land will become Christian. There are Christian men who have not been

made aware that they are un-Christian employers, and Christian men who have not learned to be Christian employees. Could this irritating point of contact be christianized and each made to look upon the other as a brother, the kingdom of heaven would be very nigh the point where they meet. The same is true of the race problem and of other perplexing relations.

It would be a calamity if our Home Missions should become an advocate of reformation instead of an apostle of salvation. That is the last thing we should wish to see. But in order to get the message of salvation effectively to the people, two things are essential. First, we must give to the term *salvation* its full content. We must not impoverish the salvation we offer to the point of toleration of any form of wrong nor of indifference to or apology for any violation of the spirit of brotherhood; and second, we must break down those barriers and bridge those chasms with which un-Christian custom and conduct have fenced great masses away from our message. It is the vanguard of the Church that finds these un-Christian areas and obstructions. It is this vanguard that must continually remind us and lead us into fearless action for their conquest.

Illustration is better than argument. When the writer was living in San Antonio, Tex., he received a letter from Mr. J. H. McKinnon, a friend, who was a

ranchman and farmer. But he was more; he was a Christian. He had yielded to the pressure of population and change and was dividing his ranch into farms and settling Mexican farmers on it. He was told by neighbors that he must arm himself with six-shooter and rifle and never go without them. Their argument was that the Mexicans were dangerous; that they would as soon kill a gringo as a snake. Mr. McKinnon said, "I have never carried a weapon, and I shall not begin now." Their plea for preparedness to insure peace did not square with his Christian ideals. He had other armor they knew not of. He built his Mexicans cottages neat and comfortable. Then he built a Church, not for Mexicans alone, but for both races. It was on this point he wrote me to send him some one who could preach to them in Spanish. I turned the letter over to Dr. D. W. Carter, a missionary. He went. When he returned he brought back a wonderful story. He had met with phenomenal success. The reason was given by a white-haired Mexican convert. When asked why he had taken this momentous step, he replied: "When we Mexicans came here we were told the Protestants were devils and we were warned to be on our guard against their wiles." (Another argument for preparedness.) "But we had not been here long till we decided the *jefe* (boss) was not a devil. Then we decided he was a good man,

for he was good to us. Now we have decided his sort of religion is the sort we want." Here were the race problem and the employment problem combined and solved. It is doubtful if any missionary in Mexico did a bigger thing for the kingdom that year than this modest Christian ranchman. It would have been easy for him to have yielded to the gruesome records of half a century, armed himself, and perpetuated the heritage of suspicion and hatred.

Dr. Alva W. Taylor quotes a Catholic citizen of Mexico who summed up the situation there in about this fashion: "The priest says to the peon, 'The present government is atheistic.' The peon scratches his head and replies: 'Maybe so; but it gave me wages; it gave me land; it gave my child a school. If it is atheist, maybe that is the kind of government we need.'"

In Bolivia a campaign for work among the Indians was started after the most aggressive type. The Pope, the priests, the Church, the papers were enlisted. Posters, writers, speakers were employed. It had not gone far till the public, including the Indians, turned against it and compelled its advocates to call it off. This was done on the ground that it was fanatical—that is, it was in the interest of the Church and not of the Indians, who had waited in ignorance, while the

Church grew strong and rich, till Protestants and the state began to work in their behalf.

Dr. Harry F. Ward is quoted in the May number of the *Missionary Review of the World* for 1925 as saying:

"This anti-religious movement in Russia is due in part to the nature of the Greek Church—its ignorance, its apathy to the sufferings of the workers and peasants, its position as one of the repressive instruments of the Czar's *régime*. The second cause is the alleged conflict between science and religion. The leaders believe it is part of their duty to destroy religion and thus make possible the progress of the race."

All of which naturally raises the question as to which is more missionary, which is the shorter route to the unchurched—to go to them with the gospel or to go first to those who have "fenced these sheep from the Father's fold" and show them how to tear away the fences?

Hopeful Processes

There are certain hopeful processes that should be furthered with all speed. One is the location and organization of Churches with a view to the needs of communities rather than of the denomination or a mere fraction of the population. It must be evident to the most casual observer that this is far more important than the multiplication of Churches. In fact, there are Churches enough in most communities to serve the

needs if they were rightly related to those needs. It is often contended, with good reason, that there are too many Churches. This results in inadequate support, leadership, and influence. In a survey in Ohio a few years ago by the Inter-Church World Movement, it was found that fifty-five per cent of the country Churches averaged less than seventy-five members. This survey showed also an unequal distribution of forces. Denominational competition had resulted in crowding Churches to the point of starvation in some sections, while others were left to shift for themselves. Seventeen counties in the west were reported without Churches, while in another section sixteen villages showed thirty-six Churches in a six-mile radius. I was on a train in Tennessee some years ago. A friend asked me to stop off at his village. He said, "If you will stop, I will show you as many churches as St. John wrote to from Patmos." The village claimed three hundred and fifty inhabitants—a church for every fifty people!

This is not yet the worst of that story. A short time afterwards I was amazed to read that my own denomination was pleading for funds for the building of another to add to the complication. This situation has been fostered by a certain type of Home Missions that has outlived its time. At the beginning of the century I heard a great leader say, "Home Missions

is the mired wheel of the Church." He was making a plea for a larger, more adequate, better supported Home Mission program. While composing this chapter, one of the most wide-awake presiding elders said to me: "Our Conference missions are so near a failure that the money put into them is well-nigh wasted. It is doled out to small and discouraged Churches that have no future and no hope." He had in mind the effort to perpetuate the type of Churches and the condition in village and country already referred to.

Happily there is a remedy in sight, the beginning of one at any rate. It is the movement toward concentration at community centers; the combining of a number of Churches into one, under a resident pastor, with adequate equipment for ministering to the needs of the community. The hard-surfaced highway and the automobile have contributed to the solution of a problem that had baffled the Church for decades. There still remains the problem of interdenominational coöperation. Eventually this problem will be solved also with a larger Home Mission outlook.

Churches Finding Their Real Tasks

The aspect of this change which promises most is the fact that great and prosperous Churches are finding their real task. They are organizing for meeting the needs, moral, spiritual, social, and cultural, with

a view to turning each neighborhood into a Christian brotherhood. What is the meaning of the new type of Church building, with its equipment, school, societies, clubs, etc.? What is this but an effort to form contacts with the life of the community and to say to it, "Make this the center and source of your interests and needs and join with us in an effort to serve?"

Again, the tendency to employ a staff of workers, instead of one lone pastor, and the constantly increasing complexity of organization, of which so many complain, is nothing more nor less than an attempt to mobilize the forces for community service. This alone can interpret and justify the expenditure of such vast sums on church buildings and the piling up of budgets of expense that would have struck us dumb a quarter of a century ago. If this continues, and it will, the unoccupied areas lying between these Churches in our cities and towns will be occupied, and the terms "parish" or "charge" will be expanded and their content enlarged to include a community and its needs. This will absorb into the organic life of the Church whole areas now the territory of Home Missions. It will do more; it will bridge that chasm which almost fatally divides the Church from great masses of the people. For it must be admitted that the eliminative forces have been more effective than the assimilative forces. This can be remedied only by the Church it-

self. The chasm mentioned will not be bridged by the masses, it cannot be bridged by a mere group, however well-meaning. It is there not altogether because the heart of the Church lacks love, but because the Church has not found a way to express it, and the people who need it do not know their need. Suspicion, class jealousy, and hatreds will fade and be lifted away like a fog in the gracious light of a Christly ministry. Better still, the spiritual life of the Churches will be quickened and kindled as no detached program could ever do.

Centralization and Coöperation

This will clear the way for a real Home Mission program. Naturally and inevitably it will demand centralization. Those areas of our country which by their bigness and their importance are necessarily the responsibility of the entire Church must be administered by a centralized body. They will be fewer and more fundamental and will demand and command far more financial and personal support and direction. The very dignity and worthiness of these enterprises of the Kingdom will be able to summon to their support the loyalty of the Church.

Thus the Churches will be set to a satisfying and inspiring task. They will silence that question, all too insistent at this time, "Of what use is the Church anyhow?" They will furnish to the insurgent youth a

challenging program and an inspiring field for service; also they will bear a new and unanswerable witness to the non-Christian world and furnish a new apologetic for the faith that is in them.

I can see here wider horizons for our Home Mission work. It will find us more nearly in touch with the Great Commission. It will be consciously a part of the great world task. It will be lifted out of the position of a mere side issue to the level of a trunk line of the Kingdom. From seeking the grudging coöperation of the Churches in doing a task they have not yet taken to heart, the home missionary will be trained, selected, set apart to do the work of a pioneer, to blaze the trail and cast up a highway for the on-going of the Kingdom.

It will be found, as it has been already, that such a Home Mission task is not only too big for local Churches, but also that it is a task too big and too complicated for a single denomination. This will force more and more to the front the oneness of the task of making a Christian America. It will further the era of understanding and coöperation and bring to the front those points on which we agree, and relegate to the rear those points on which we differ, and introduce a saving sense of comradeship in a common cause.

VII

CHRISTIAN INTERNATIONALISM

THE expression "family of nations" is a modern one and is an ideal rather than a fact. It is putting into words a yearning that is becoming more and more distinct in the heart of mankind. This yearning is born, in part at least, of necessity. It is now clear that it is not only desirable that the nations of the earth should get on family terms, but that it is also necessary. Modern invention has brought us into such close relationship, has so multiplied our international contacts, and knit us together with common interests that good will, coöperation, and fellowship must be achieved, or civilization can not continue. It is either a family or a fight to the finish.

This has become more apparent and more urgent since the World War than before. The efforts to find a way to bind the nations in such a fellowship have been almost frantic. Witness the League of Nations, the efforts toward disarmament, the Locarno compact, the effort to establish a World Court. The League of Nations promised much, and it has done much. The other efforts are hopeful signs of a wholesome aspiration. Yet it must be confessed the goal is still in the distance. The rule of force still elbows the advocates

of justice and good will off the stage. Competition and self-interest still combat the spirit of coöperation with the weapons of fear and suspicion. The old reliance on "force" fights hard to hold its place against the nobler courage of confidence, counsel, and conciliation. No nation seems willing to take its chances of walking abroad without a gun in its hands. The universal desire that is becoming almost a passion is balked by a fear that forbids surrendering the old safeguards of force, and trusting to "the common sense of most" and the omnipotent armor of justice and fair play.

A Moral Question

Time was when we pinned our faith to enlightened self-interest. We cherished the dream that the swift and profitable exchange of productions and of ideas had woven a net of common interests that made war improbable, if not impossible. That dream was shattered at Sarejevo in 1914 and forever buried under the red ruin of war. Our main reliance had been on commerce. The folly of such reliance is pitifully apparent when we consider how many millenniums of commercial accumulations were poured as fuel on the flames of war, while those flames consumed treasures far more precious.

We now know that what we relied on for international stability has become a menace to peace. The

lust of empire is not dead. The dream of political empire is over. That much has been gained. But we are threatened with the new imperialism of trade. In recent years we hear much of "Dollar Diplomacy," and not without reason. The dollar mark is the most familiar, if not the most potent, sign by which we now conquer. It is the one American influence the world most dreads and resents. It is the one we ourselves most need to guard against. We are already near masters in the new empire of trade. No nation ever accumulated riches so rapidly. With only seven per cent of the population and six per cent of the area of the world, the United States to-day owns half its gold, sixty per cent of its telephones, eighty per cent of its automobiles, one-third of its telegraph mileage, and carries more than half of the world's freight tonnage. While our population doubled, our wealth grew nearly one thousand fold—to the fabulous sum of $400,000,000,000! This is increasing at the rate of $15,000,000,000 a year!

In a speech delivered in the United States Senate by Senator Wheeler, of Montana, March 3, 1927, our attention was called to the fact that of those oil lands concerning which at that time our government seemed to be on the verge of war with Mexico, 87.9 per cent were owned or controlled by three well-known citizens of this country. He stated also that of

$1,050,532,434 invested in the oil industry in Mexico Americans hold 57.7 per cent and England 33.8 per cent, a total of 91.5 per cent. The English companies complied with the law, however, and so removed their holdings from controversy. Much more might be said on this point, but, pending judicial and diplomatic processes, this must suffice.

The flag and the dollar are never far apart; sometimes they are dangerously near together. It would easily be possible under conditions indicated to sacrifice a hundred thousand American boys to defend the investments of a handful of American investors. That danger aroused the peace-loving citizens of our country, as well it might.

We talk loudly of no entangling alliances, and yet as I write our gunboats are engaged in convoying merchant vessels of Great Britain on the Yangtse, and we are making common cause with the forces of aggression and commercial exploitation that may well produce serious consequences.

A New Form of Force

This form of imperialism threatens from another angle. It brings into play a display of force other than military. In fact, the legions are threatened with a new enemy. Chiang Kai-Shek, the commander of the Nationalist army, on entering Shanghai declared that the Chinese were learning to use in defense of

their rights the only language Western nations understand, that of force. But the Chinese had chosen to employ another force than that of arms. They would simply cease to buy from us. A newspaper correspondent commenting on this said that it was making a decided impression and that it would be necessary to conciliate the Chinese or go out of business with China.

The Japanese faced this new warfare several years ago and learned a wholesome lesson. It is not many months since thirty-eight foreign vessels were tied up at the docks of Shanghai for lack of labor to handle the freight. The point here is that, whatever may be the outcome, this is only another form of force. It is unfriendly and engenders the same old bitterness and leads in the end to violence. In fact, enlightened self-interest has not and cannot create a family of nations. This is because it is self-interest and not common interest.

Class Imperialism

Another candidate for empire has appeared on the scene. It is known by several names, but the one that strikes most terror to the hearts of men is Bolshevism, whatever that may mean. It is a curious study in group psychology to note how great sections of the world can be thrown into panic by that word. It would be amusing if it were not so dangerous to see armies being maneuvered, navies hurrying over the

seas, and national policies being jostled out of equilibrium by the report that Bolshevism is in hiding just around the corner and crouching for a spring at the throat of civilization. The folly of this running to and fro with bayonets and gunboats and handcuffs is that it is an attempt to fight ideas with force. Good or bad, ideas can no more be fought with force than the sea can be bound with a chain. Ideas must be fought with ideas. The danger now is that the nations will promote the thing they dread. They are fighting fire with kerosene—figuratively and in fact.

Let us be fair and face the facts. Is there anything at the bottom of this dreaded imperialism of the proletariat that is essentially human and Christian? If so, can it be met by the backfire of Christian ideas? Is not its plea, by whatever name it is called, fair play and a chance for the under dog? Set the lurid extravagances and savage fury that sometimes accompany it on one side for a moment and take a look at this monster so feared and fought. What made him? What set these hot fires seething in his heart? Has hunger, cold, ignorance, oppression, unemployment, inadequate wages anything to do with it? Is there the cry of helpless childhood, the pale pleading of exploited and overdriven womanhood behind the hoarse wrath that is gathering volume so ominously? Then the more you fight it with force the more terrible it

will become. No wonder the world turns pale in contemplation of an empire of the proletariat or even a world-wide class war. The way to prevent it is to rob it of its plea by recognizing and remedying the obvious and un-Christian conditions out of which it is bred. The Third International will die of inanition when the Third Estate is lost in Christian brotherhood and all forms of imperialism and militarism are drowned in the shining sea of Christian internationalism.

A Missionary Problem

What has this to do with Christian missions? Much every way. If the Kingdom of Christ is ever set up in the world, the kingdoms and democracies of this world must be brought under his sway. There are not two ethical codes, one for men and another for nations. Truth, justice, and brotherhood for one is truth, justice, and brotherhood for the other. Jesus judged nations and men in the same court and pronounced for both the same verdict. The Church of Christ becomes partner in guilt when it upholds or condones sins in governments which it condemns in persons. It is in accord with this that Christ sent his disciples to "all nations" to disciple or make Christians of them, "teaching them to observe all things whatsoever I have commanded you." Inasmuch as he had taught them how to live together and practice the principles of brotherhood,

they would understand that nations should be taught to live together on the same terms. Moreover, we are now brought face to face with the stern and solemn fact that we must obey this command and carry an unequivocal, consistent, and Christian message for nations, or we will be estopped from carrying any message at all.

It is now folly to say our message is to individuals and ignore the fact that rulers, senators, diplomats, generals, and policemen are individuals. We may not condemn a highwayman with a gun and commend a plunderer with a battleship, nor weep over the weak and helpless who are oppressed by their fellows and share with silence, if not with a smile, the profits of the national exploitation of entire peoples who cannot help themselves. This type of inconsistency has been challenged all round the world. That challenge must be met. It cannot be ignored. That will be a sad day when the Church of Christ is put to silence and to shame in the presence of its own ethical ideals. It would be equally deplorable if the Church should fly to cover from a storm that she herself has created. She is the mother of democracy, liberator of thought, exalter of the individual, apostle of freedom. Her life depends on a frank and full acceptance of responsibility and the setting of a firm hand to the helm.

Nationalism

We hear much of nationalism. It is made a monster by some, a bogie by others, and by yet others a hiding place for inaction. It is one of those symptoms that emerge now and then and are given the name and the meaning of diseases of civilization or are classed as wholly bad or wholly good according to the viewpoint. In this case nationalism is bad seen in other nations, good if seen in ourselves. To be a hundred per cent American is the acme of nobility, because to be an American at all is to begin to be noble. It does not wear the same aspect in South Africa or even in Mexico. It is equally transformed in the eyes of other nations. Like any other manifestation of patriotism, it takes its character from the people who hold it. One can imagine a Christian nationalism being no more than a synonym of Christian patriotism. At any rate, it is becoming more or less a troublesome factor in missions and all other forms of international contact. It doubtless got its greatest, if not its initial, impulse from Woodrow Wilson's pronouncement of "the right of self-determination." That was a daring and revolutionary pronouncement, flung into the melting pot of post-war readjustment. It made trouble and is making it now, as all fundamental principles have a way of doing when they are flashed into the open by some champion of truth and justice.

What Is Nationalism?

In essence it is democracy carried to its logical conclusion. Democracy begins with the recognition of the essential worth and inalienable right of the individual. The American democracy begins with freedom and equality. The French Revolution went a step further and added fraternity. It had been said long before Woodrow Wilson's day, "All government gets its power from the consent of the governed." The principle involved in these clarions of democracy could not stop with their application to the people or state, but must inevitably widen to the elimination of all forms of imperialism and the establishment of international democracy. This envisages a world of free and equal commonwealths bound together by mutuality, coöperation, and reciprocal justice and good will. The germ of it was recognized by an inspired Jew 1900 years ago when he spoke to the Greeks in the Areopagus, "God hath made of one all nations . . . and appointed the bounds of their habitation, that they might seek after him." Here is equality before God and freedom to work out their destiny in their own boundaries. We should rejoice that we have at the end of these 1900 years at last discovered and asserted the germ of international democracy. It only remains to find that force which shall change competition into coöperation and jealousy into good will. That done,

nationalism need be no less real, no less intense, only more generous, more just, more neighborly, and we shall see the day when

> "The war-drum throbs no longer, and the battle flag is furled
> In the parliament of man, the federation of the world."

What Is Demanded?

It hardly need be said, after what has gone before, that Christian missions must hold as its goal nothing less than Christian internationalism. That may be assumed. What then is demanded?

First, the recognition of and respect for the essential equality and inherent rights of all nations. We have achieved a fair amount of these qualities in our relations with persons of other races. We have at least in theory got on a basis of Christian democracy at this point. Our practice could be improved, but we can at least say we are going on to perfection. It is far harder to divest one's self of the sense of national superiority. We have yet to reach that stage where we can treat, not only with tolerance, but also with sympathetic appreciation, the national traditions, heritage, and aspirations of other peoples.

American Diplomacy

One cannot read the history of the diplomacy of America without witnessing the influence of this Christian attitude in its early practices. Anson Bur-

lingame in China and Townsend Harris in Japan set a standard in international affairs that will bear fruit when "dollar diplomacy" and all forms of shrewd practice and selfish scheming for advantage have gone the way of other un-Christian and impractical diplomatic jugglery. Mr. Burlingame, designated by President Lincoln as minister to Austria, in 1860, was by a turn in political affairs shifted to China. He advocated and adopted "a policy of coöperation—an effort to substitute fair diplomatic action in China for force." So well did he carry out this purpose that he made China his friend and the friend of his people and nation. After six years, he had so won the confidence of the emperor that he was urged to accept appointment as Ambassador for China to the Western powers, a post of rare honor which he filled in relation to eleven Western nations, negotiating treaties satisfactory to China. Townsend Harris did a like service for us in Japan.[1] The American diplomat, trader, and missionary have to this day enjoyed and profited by the Christian attitude and square dealing of these men.

We are familiar with the more recent courageous and Christian action of John Hay following the Boxer uprising of 1900, and the later act of our Government

[1] For a thorough treatment of this history consult Speer's "Christianity and the Nations" (Fleming H. Revell Company), and "American Diplomacy in the Orient," by John W. Foster. Houghton Mifflin Company.

in returning to China the $11,000,000 indemnity, and the deep and lasting impression made on the heart of the Chinese people.

The Part Played by Missionaries

It would be untrue to history to ignore the part played by missionaries in this earlier and also in later international crises. Dr. W. A. P. Martin, a Presbyterian missionary, was fellow and assistant to Mr. Burlingame, in China, as Dr. S. Wells Williams was to Commodore Perry and Townsend Harris in Japan. It is no mere guess to say that neither one of these men could have done his work nearly so well without these missionaries. Ambassador Bryce was wont to say that in his dealings with the Near East he found American missionaries his most reliable advisers, having a better and more sympathetic understanding of the people than any other class. In 1915, when China was helplessly and well-nigh hopelessly facing the twenty-one demands of Japan and unable to get her case before the world, it was a missionary she called to her aid, and for love of her he brought the facts to President Wilson and Hon. William Jennings Bryan. It only needed the facts to create a change and relax the stranglehold of secret diplomacy.

About the same time the United States was in strained relations with Mr. Carranza and Pancho Villa, leaders

in the Mexican Revolution. The situation grew serious. A native of Mexico, Andrés Osuna, was serving as translator of the Mission Board of the Methodist Episcopal Church, South. He was given leave to go to Washington as an emissary of peace. When he returned I shall never forget his deep emotion as he told me how proud Americans should be because of their Christian leaders. He was given leave to go to Mexico. This he did. He visited Mr. Carranza at his headquarters in Chihuahua. The facts which neither knew and understood before formed a new nexus of good will between Washington and Mexico. Osuna was trained in a mission school and got his understanding of American ideals there. At the time of this writing he is doing more than any other one man to correct false propaganda and create a good understanding between the two countries.

Here again the Protestant missionaries have, by their respect for the laws and their sympathy with the reforms in process in that country, helped mightily the cause of peace and progress. When a dozen unarmed youths were shot down by British police in Shanghai, May 30, 1925, two American missionaries of the Methodist Episcopal Church, South, were eye witnesses at close range, and they testified in court that the shooting was unnecessary and unjustifiable. This was an act of justice that they might have avoided, but which was done freely

in the interest of fairness and truth, and one which the Chinese will not soon forget. It will stand of record that missionaries and Mission Boards almost unanimously went on record favoring and urging revision of treaties in favor of China, the revoking of exterritoriality, tariff revision, and all clauses giving special protection to missionaries and their work. This will bear fruit when the storms have swept by.

In the *Missionary Review of the World* for May, 1927, Edward H. Hume, M.D., commenting on the Nanking incident, in which foreigners were attacked, resulting in a bombardment by American and British gunboats, says: "Nothing is more reassuring than the continued friendship of the common people all over China. Instances of friendliness even at the risk of life are reported from many provinces. . . . In Chengtu, Szechuan, when a boycott of West China University was attempted, friendly students and teachers brought food and supplies to the campus by night and made it wholly clear that the regard of the Chinese for the missionaries was as genuine as ever. The testimony of notable Chinese as to the worth and significance of the missionaries is overwhelming."

For over twenty years a struggle has been going on in South Africa involving the rights of Indian citizens who have settled there to the number of a hundred and fifty-one thousand. In 1927 an agreement was

reached through what has been called by Mr. Gandhi "a triumph of faith." When the Indians sought for one to fill the post of Agent for them under the new agreement, they asked for the appointment of Mr. C. F. Andrews, a missionary. They speak of him as "the self-effacing, God-fearing, God-loving, and prayerful English gentleman." This is one of the endless illustrations that missionaries of the right type are not losing their hold, also that interracial questions may be solved by the way of the cross.

Fatherhood of God and Brotherhood of Man

Finally, the Church must insist on Christian principles in international affairs. Nationalism and internationalism are not incompatible ideals. When nationalism recognizes the Fatherhood of God, its international ideals will naturally be those of the brotherhood of man. Until the nations are permeated by the spirit and governed by the ideals of Jesus Christ there can be no final solution of international problems. Hence the Church of Christ must not only hold, but teach and insist on the application of these ideals, and make common cause for them against those who reject them for any pagan conception whatever. This is the highest patriotism and truest nationalism. The forms of nationalism and contending forms of imperialism are shot through with pagan ideals. "The conclusion of

the war has revealed the common springs of action of the professional soldier, statesman, banker, ecclesiastic in our civilization. On the whole, they accept the rule of force as ultimate justification of conduct with its accompanying absolutism of faith and thought. Hence it was for the most part the material advancements of separate nations, the intrenching in power of ancient institutional forms of life, not human liberty nor future peace, for which the bright red blood of youth was spilt." [2]

It will be so again and again unless the kingdom of Christ can be substituted for the forms of imperialism that now prevail. The guns had hardly ceased to thunder when the greatest of our captains of industry warned us that we must now prepare "for the fiercest commercial struggle in the history of mankind." That struggle is on and is as remorseless as any other struggle for empire, and, as we have already seen, it carries with it the perpetual threat of war. There is a resolution before the Senate of the United States proposing "that war between nations should be outlawed as an institution or means for the settlement of international controversies by making it a public crime under the law of nations. Should war be encouraged, by solemn agreement or treaty to bind itself to indict

[2] "Can the Church Survive in the Changing Order." By A. P. Fitch. Macmillan.

and punish its own international war breeders or instigators and war profiteers under powers similar to those conferred upon our Congress by the Federal Constitution, which clothes the Congress with the power to define and punish offenses against the law of nations." Still more to the point is Mr. Briand's proposal that war be similarly outlawed by treaty between France and the United States, with an encouraging and inspiring response from Washington. For such silver lining on the clouds we should give thanks, and for such movements we should pray and work.

But we must not forget that war was outlawed nearly two thousand years ago by the Prince of Peace, who declared, "He that taketh the sword shall perish by the sword," and his prophets may not wait and need not hope that his word will be known and heeded if they are silent.

VIII

THE CHURCH IN OTHER LANDS

It is a curious fact that the Church of Christ is often called upon to reckon with its own creation. It seems to be inevitable that its ideals outrun its program. This makes necessary grave and difficult readjustments. Alas, often the program becomes static while the ideals are growing. Indeed, Christian ideals are creative. They create new situations, they work changes, build new forms. While the Church is busy with her program, this creative process goes on, and the Church awakes to the fact that she must either repudiate her offspring or enlarge her premises.

Democracy is implicit in the teachings of Jesus and the message committed to his Church. Yet what tragedies have been born of the failure of the Church to recognize and mother and discipline her own child. The Thirty Years' War and the French Revolution are striking illustrations. We have seen that nationalism is a logical outcome of democracy. Like democracy, it comes with Christian words on its lips. But the program of the Church, adjusted to an age of a more pagan political condition, found itself unprepared for this new demand of freedom, equality, and fraternity.

The Church in non-Christian lands partakes of the

same spirit (if it is not the source) of nationalism. Here again we face the same difficulty of adjustment. For a decade or more we have been seeking to bring our practice up to our teaching. Meantime, instead of a logical, or better, a vital and consistent process of development, we find ourselves confronted with a threat of revolutionary measures. Instead of the Church providing and prescribing a program which previsioned the inevitable, we are facing a demand, and in some cases a threat, accompanied by unchristian and unbrotherly feelings and actions. It is easy to say, "What you are demanding is what we have always intended," and equally easy for this youth of our household to say, "Then why have you not done as you intended?" Also both affirmation and question are equally sincere and equally futile as solutions. The time given to such questions is worse than wasted, for its tendency is to intensify feelings rather than clarify thought.

No New Problem

It is some comfort to know it is no new thing that we face. The Apostolic Church faced it and solved it. We have not only the light they had, but also their example to guide us. We have nearly two thousand years of experience on which to draw. We too will solve it.

What are the Christian ideals on which the claims of a self-directing, self-supporting, self-propagating Church rest? First, that of *freedom.* The Christian is taught his equality before God with every other human being. This at once strikes a deathblow to all forms of self-conscious imperialism, paternalism, and imposed external direction. Sun Yat Sen got his ideas of reform from missionaries and matured them under a great Presbyterian doctor. Kang Yu Wei, the champion of those ideas, who as an editor gave them voice, was asked where he got them. Said his Chinese questioner, "No Chinese in a thousand years has uttered such sentiments as you are doing." His answer was, "I got my inspiration from the writings of Timothy Richards and Young J. Allen, two Christian missionaries." It is not strange that this same spirit should be handed on to the Church. If not, it would be less than Christian.

Second. Racial and personal equality before God. The Bible is theirs, and theirs the Christ and his spirit. The doctrine of the Fatherhood of God and the brotherhood of man opens to them all the resources for self-direction and demands for them confidence and comradeship in the household of faith. To deny this signifies to them a contradiction of these great doctrines.

Third. A sense of racial solidarity and responsibility.

Why should Chinese have an American or English Church? The Church at Jerusalem early learned it dare not attempt to impose the Jewish ritual on foreign Churches. Moreover, it was not the Church at Jerusalem, but the Church at Antioch, that first sent out the good tidings far and wide. Why not so now?

Our difficulty has not been in the realm of thought and fundamental conviction; it has been one of time and method. When and how shall this ideal be realized? When they are ready. What are the tests of readiness? Who is to be the judge? By what method and on what terms shall the transfer of authority and control be made? Is it to be on our terms or theirs? These are the questions that have blocked the way. An examination of these questions will reveal the defect of an assumed dual interest and dual right and dual authority. On a basis of true and unqualified Christian brotherhood, unity of interest, unity of right, and unity of authority is implied. It shifts and also simplifies the problem when this unity is recognized. It is here that the solution lies.

Increasing Complexity

One of the modern conditions that challenges the attention and quickens the hope of the new missionary to non-Christian lands is the existence of the or-

ganized Church. He at once finds himself working, not *for,* but *with* a people. It was not so with our fathers. They had only one problem, the publishing of the message and winning converts. This they must do alone, often against antagonism, always against indifference. Dr. Morrison was seven years winning one convert in China. Dr. Lambuth in the early days in Japan had a Presbyterian cook who used to pray " for the Methodist Church that didn't have a member." Now one finds in these and other lands a well-organized, self-respecting Church, which is blessed with an intelligent and trustworthy leadership and with national organizations similar to the Federal Council of the Churches of Christ in America. These bodies are influential far beyond their membership. They express their own mind, have their own programs, and face their own moral and spiritual problems with courage and intelligence. This was to have been expected. It should be anything else but embarrassing. It should have been anticipated.

It has been said already that this is no problem to the missionaries. They have won and held the love and good will of those among whom they labor. They have for the most part been ready to give place to the native leaders. Consequently they are still trusted, and the plea from every land is, "Send more missionaries." The difficulty is largely with the Church at

home. It is more difficult at long range for us to see the real situation. It is easy to cling to the idea that we are doing so much for the non-Christian people that they ought to be grateful and docile. A gentleman met me a few days ago and asked me what I thought of the Chinese situation and said, "We have done so much for those people, I can't understand their attitude toward us." There is implied in that statement a large part of this whole matter. That which we have done for them is at the bottom of the trouble. We have taught them the dignity and worth of man, the priceless value of freedom and the equality of the children of God. This has made them restless, aspiring, and progressive. It has increased their self-respect and created a new urge and hope. We are sufficiently honored in having achieved so great results. We should count our work a failure if it were otherwise.

The statement quoted implies that they are our wards. They are, in fact, our comrades. By so much as we have lifted them we have increased our chances for winning the world. They are in so far fighting our battles, blindly and blunderingly it may be; yet they are allies. We do not ask our comrades to eat out of our hands. We would not want our boy of twenty-one to be grateful only and go on being a minor in spirit. We want him to stand by our side, to shift

from minor to man and from child to comrade. We are then glad, and we ask no more of him. If we do we run the risk of tragic consequences.

The Glamour of Civilization and Ecclesiasticism

For another thing, the Church at home is far more under the glamour of our own civilization than either the missionary or the intelligent native. Time was when that was a winning plea. So long as they judged our country by our missionaries it was convincing. So long also as we were governed in our international relations by such men and measures as were referred to in Chapter VII, Christianity and American civilization won together. Not so now. It is easy for the missionary to realize what havoc this modern war and strife and greed and crime under his flag have wrought in the disillusionment of the non-Christian. It is not easy for those at home to see the full significance of this change. Naturally, they resent the assumption that we should not continue our paternalistic attitude.

Also the Church at home naturally sets much store on denominational standards of success. The Western divisions, growing out of Western controversies, have gone deep. They have been the cause of a strong bias in favor of the idol of statistics. It is human and also in keeping with this age of big business that we should

watch the swelling figures of members and values and income and outlay. Nothing now sounds as big as a million unless it is a billion. Let him who is without guilt cast the first stone. Any change that will shorten the statistical column will meet a chorus of questions.

Then there is that troublesome question of property. There is the curious maxim that the hand that writes the check sways the scepter. To mate the dollar with authority and control is too much like following the dollar with the flag. That there is a moral obligation in the economic phase of the Kingdom must be admitted. The doctrine of stewardship does not end with giving. It involves also the right use and administration of that which is given. Vast funds are intrusted to Mission Boards by millions of contributors. They represent sacrifice and a spirit of unselfish service. They mean even more than that. They are the symbol of certain ideals and purposes. To ignore these greater and more worth-while values in their use is to violate a fundamental moral principle. It is to the credit of the Church, therefore, that it is cautious and conservative in the investment and direction of its funds, as a faithful steward of its constituents. Lightly and hastily to resign this stewardship to other hands may easily wrong both those who give and those to whom it is handed over. Let us fairly recognize the reality and gravity of this problem. At the same time

we must not overlook the subtle temptation to confuse rights and duties. It is so easy to invest the symbol with the significance of the thing signified and lose the end in the means. Always we must keep first the real and final values. It is possible to gain the world and lose the soul. We have witnessed in countries like Mexico the tragic consequences of putting the emphasis on rights and things rather than on duties and service. In the end both the people and the Church suffer untold hurt.

Disinterested Service

It is clear that mission work must demonstrate two things which were formerly taken for granted, because so fundamental and self-evident in the very spirit and purpose of the enterprise. First and foremost is disinterested service. So long as there were no complications which brought this into question it was taken for granted. But since the questions of race domination, of commercial advantage, and of national exploitation have been sharply raised the missionary aim and purpose must be kept clear of suspicion. The Church in other lands has enough to contend with at best, but when it falls under the suspicion of disloyalty and subservience to foreign influence, its way is hard and rough. There is no class that in an hour such as we now face deserves so much sympathy as the native Christians in non-Christian lands. Nothing

has been finer nor more heroic than their loyalty to missionaries and the Churches that send them out, in times when race and national animosities were kindled against everything foreign. It is nothing to the point that the Church and the missionary are innocent victims of the general condemnation. Wrath is rarely discriminating.

When the Exclusion Act created strained relations between the United States and Japan, apprehensions were felt for mission work in Japan. But it was the testimony of missionaries that when the resentment of the people toward our government was at the boiling point the missionaries were treated with added and reassuring courtesy. And, what is far more to the point, the restraint and Christian forbearance of the Church in Japan acted as a moderating influence, and their leaders with few exceptions defended the Church in America and the missionaries against the forbidding implications of that act. This required rare poise and discrimination as well as admirable courage. While writing this chapter the author has talked with a missionary fresh from China. Her husband was taken from his post at Sung Kiang by consular authority. He spent a few restless weeks in Shanghai and then sought permission to return at his own risk. When he got back he was hailed with delight. The Chinese marched him up and down the streets to let the people

know their friend had come back to them, and the people gathered about him and touched him to make sure they were not being deceived. He carries an order from Gen. Chiang Kai Shek that he is not to be molested. Many missionaries have stayed at their posts, and many more have protested that they would be far safer without gunboats than with them. It is at least worth considering that the missionaries suffered most, if not altogether, where the gunboats were. Self-effacing service makes friends and holds them, where force and other safeguards of fear and devices of self-protection breed resentment and violence.

Confidence

The second thing which is called for by the present situation is confidence. We are in a fog bank of suspicion. The one body of people stretching round the world that is free from this corroding curse is the body of genuine Christian believers. Through all the disruptions and wreckage of fellowship during the great war, this was one golden bond that held. Dr. John R. Mott came back from Europe during the war, from contact with both sides of the great struggle, with the message that there was one bond of fellowship that still held. Christ had his comrades in all camps, and, though mistaken or misled they might be, they were comrades in his name.

It is an amazing fact that stands out in the New Testament that the early Church had no human safeguard of unity and fidelity. They did not rely on legalistic or other formal means of conformity. They relied on the truth under the illumination of the Spirit.

When the same questions we are now facing arose, we find them falling back on the doctrine of essential equality before God and expressing this great doctrine in these significant words, "as well as we." They only wanted to assure themselves that God had spoken to these gentiles and that they were receiving the Holy Ghost "as well as we." When St. Paul found the Corinthian Church going wrong he haled them into no court nor council except that of right and truth. They responded and worked their own reform. The joy expressed in Paul's Second Letter is based, not on the fact that they had been obedient to any outward control, but on their spirit of humility and penitence and even wrath against wrongdoing. He had gained two things: the lesser their outward conformity, the greater their own spiritual uplift and awakening. It is amazing to find him writing that he has confidence in them in all things, when we recall the fearful lapses pictured in his First Epistle. He was dealing with a Church in the making; it was sensitive and responsive to right ideals; it was under the guidance of the Spirit, and with all its imperfections it was worthy of con-

fidence. It is easy to conceive that a too great desire to control and direct may express, not only a lack of confidence in men, but also a serious lack of faith in God.

No Longer a Matter of Choice

It is no longer a question of choice, nor of debate, but of necessity. The issue is drawn round the world. The Church in other lands will have freedom and confidence, or they will have nothing. As they are saying in India, "If you are not going to make all these things Indian, then you may take them and go." It would be tedious to multiply evidences of this spirit. Suffice it to say that it is among the immediate questions to be solved, and one that grows hourly more intense and more difficult.

I was sitting in a mission meeting in China. There was a question of finance and property in which the local Church was concerned. It was suggested that the leading Chinese be called into our meeting. At the next meeting they were there. When the meeting was opened, a statement was made on the part of the missionaries of certain conclusions which had been reached. The pastor of the Chinese Church arose and said very frankly: "I do not see why we Chinese should be here. We thought you were asking us for counsel and not to hear your decision. Why should you call

us if you have already settled the main issues without us?" Then followed a most interesting thirty minutes, and to me it was most revealing. It showed that the heart of the missionary was right and that the head of the Chinese was level. The spirit of Christian brotherhood was called into play and in the end prevailed.

I was in a general Church meeting when a question of legislation concerning the Church in mission lands was considered. The measure was defeated. The most telling speech was made by a member from South America, who spoke through an interpreter. He showed that there was a discrimination against the Church in other lands which would be seriously resented by his people. When he had finished, the measure was finished. The body was with him and only needed some one to clarify the point. In another similar meeting a constitution for the whole Church was under consideration. It was a Korean who called the attention of the body to the fact that the framers of this constitution had strangely overlooked that respectable body of the Church which had its home in other lands. Again the body was with him, but needed the light he gave. There are leaders in all these lands who are capable, cultured, and Christian. They are worthy to be trusted, and they carry a heavy responsibility toward their own people and also have their contribution to make toward the common cause. They

and that body of faithful men and women whom they represent deserve and need freedom and untrammeled authority to meet and moderate the storm that beats upon their Church, and in the name of Christian brotherhood they demand it. Quick, wise, and courageous action is demanded, if the Churches are to conserve what they have gained and preserve the freedom to continue to carry the gospel to non-Christian countries.

IX

OVERTAKING OUR IDEALS

Institutions, customs, traditions tend to become static and fixed. The tendency is to substitute these for the ideals that formed them. Ideals go on creating and changing the environment. They are vital, restless, dynamic. They are ever disturbing our complacency with new demands, creating for us new social, economic, political, international problems. It is our tendency to meet these problems with the short and easy way of the *status quo*. Assuming that we have arrived, to ask where we are going is either foolish or vicious. Some one has described the difference between youth and age in about this way: age seeks to solve its problems with the factors in the *status quo;* youth asks if there are not factors outside the *status quo* that may be brought into the situation. The meaning is that we tend to settle down and cease asking how we can make things as they ought to be and ask how we can keep them as they are?

> "O Lord, it is hard, with sword and flame,
> To keep thy Church forever the same,
> And, with sharp hooks of steel, to keep,
> Still, as thou leftest them, thy sheep."

The Tragedy of the Ages

This has been the tragedy of the ages. Jesus met

it, and it cost him his life. The Pharisees made the law of God of no effect by their traditions. They stood for Moses against God, and for institutionalism against truth. They stoned the prophets of better things, made a fetich of form, and neglected the weightier matters of the law. They compassed sea and land to make one proselyte, and he was no better, but tenfold worse than before. It was a case of arrested development. It threatened to disrupt and destroy the early Church. Judaizers would have forged an iron ring about the infant Church and held it in the strangling grip of their traditions. From being a cradle they would have made Judaism a throne, before which the Son of God himself must bow.

After the first victorious centuries the Church substituted institutions, forms, dogmas for the living message, and the force of empire for the power of the Spirit, and pagan practices for Christian principles. Those who dared utter the truth that makes men free were remorselessly destroyed in the interest of the institution.

The Reformation relaxed the grip of this deadly institutionalism and proclaimed the emancipation of the human spirit and the untrammeled priesthood of all the sons of God. But it did not wait a generation to begin safeguarding its own freedom and limiting its own logic by setting barriers beyond which the human

spirit must not venture. Even Luther was the victim of a deadly literalism. Notwithstanding Jesus had said, "My words are spirit, and they are life," Luther insisted on intepreting literally the words, "This is my body." It has been claimed that the thirty years' war which laid Europe in ashes was the result of a fatal disagreement between Luther and Zwingli concerning these words.

It is claimed for Wesley, and with good reason, that he completed the Reformation. That is, that he led on where the Reformation halted. Sure it is that Methodism began to be a triumphant vindication of that rapturous discovery of Luther on Pilate's stairway and to create a community of free and rejoicing saints. But it is not far to go to find Wesleyans against Wesley, or good reasons for warning the children of Wesley as our Lord warned the children of Abraham that they are in grave danger of belying their ancestral traditions.

A Fatal Tendency

"The tendency is always to crystallize the mere methods, institutions, and ideas of one age into fixed standards and controlling convictions for the next. Every great spiritual movement runs the risk of being smothered by the soot and ashes of a calculating conservatism. It begins by being self-satisfied and ends by becoming self-centered. That which begins as a

flaming evangel becomes a smoldering mass of banked fires, which we try to preserve, not by adding fuel, but by preventing combustion. To change the figure, we reduce the excess of vitality by bleeding and then preserve a semblance of vitality by liturgical galvanics."[1]

One has only to trace the stream of human history to witness how prophets, saints, and heroes of God have started refreshing rivers of his truth from out the highlands that have made the desert blossom as a rose and multiplied the joys of life. A little further one sees other men building dikes and dams across these rivers. They also call themselves saints and prophets and heroes of God, and they toil in heat and hunger and frantic haste. Soon the stream is choked and turned back upon itself. Then it swells and swells till the dikes and dams give way and the pent-up power breaks out, overwhelming and destroying the life and beauty it was sent to feed.

Nations Forget the Source of Their Power

That has been the way with nations. They have been unwilling to follow the principles that have made them great. Then at last they must suffer the penalty of those outraged principles. St. Paul saw the pagan nations overwhelmed with evil because when they

[1] "Evangelism, the Genius of Methodism." By the Author,

knew God they turned from him and "held down the truth in unrighteousness." Israel plunged into ruin fighting against the very ideals that had made her glorious. "Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, . . . your house is left unto you desolate." The Colonies, setting freedom as the guiding star of their destiny, then denying to others the freedom they claimed; writing into the Declaration of Independence that "all men are born free and equal," then practicing human slavery till the dikes broke and strewed the red wreckage of war over a generation! The nations of Europe, turning from the Prince of Peace, whom they worship with their lips, and following the god of force, set themselves to marshaling all their ingenuity to slaughter and maim twenty million men and destroy the accumulated treasures of a thousand years!

As one traces the melancholy story he is most of all shocked to see that the Church has too much shunned the way of the cross and chosen the easier, but more rugged and ruinous, alternative way. What would it have meant if the Church had unflinchingly followed her ideals and upheld her evangel through the centuries? Rousseau and Voltaire might well have been on her side instead of seizing her ideals of liberty, equality, and fraternity as weapons to crush her as one with the common enemies of these ideals. What would it

have meant in Mexico if the Church had taught and nurtured the people instead of exploiting them and had stood with them against the merciless plunderers who misgoverned them? She would not now be outlawed and in a pitiable alliance with those who flout the Golden Rule, the Sermon on the Mount, and the Ten Commandments for gain, against those who would put bread and land and ideas in reach of the despairing and oppressed children of the Church. Why was it that the Church in Russia found herself powerless in the cruel overthrow of the government and herself an object of the common wrath?

Is the Church always comfortable in the presence of the ideals of which she is the advocate? Is she always willing to take her chances with the full consequences of her own teaching? For instance, the doctrine of human brotherhood. Does not our group or race consciousness modify the implications of that doctrine? The Golden Rule in industry and business—is it anything more than a theory, and would we feel safe if we met a demand for its application?

It has been said, "Christianity has not failed, for it has not yet been tried." This is a half truth that is worth pondering. Christianity has not failed where it has been fairly tried is nearer the whole truth. It waits to be tried. Every other solution of the world's problems has failed. Christian compromises and ec-

clesiastical palliatives have done no better. The time is now upon us when Christianity must marshal all her forces, set her ideals to the front, challenge the field, and free herself from all fellowship with the unfruitful works of darkness.

Some Serious Considerations

1. Rival claimants for the conscience and confidence of men are abroad. There is no way in which the Church can claim a monopoly of the truth. Certainly God and good men will welcome the practice of the truth by anybody anywhere. It will be remembered that Jesus recognized the superiority of the faith of a Roman centurion and hailed as an ally a man who was casting out devils, but was not of his disciples, and that he threatened the Jews with putting the Kingdom into other hands. He was not afraid to risk the truth in any hands and needed no corporate safeguards to reassure him. He would prefer to honor his Church, but he is not shut up to it. It need not surprise us if prophets arise outside the Church, or when other groups carry a message and institute reforms based on the teaching of Christ. With all its vagaries and its wickedness, probably no age of the world was ever more spiritually alive and eager than ours. Never did Church or preacher have such an opportunity; never did they run such a gauntlet of searching criticism.

2. The non-Christians are challenging us with our own teaching. They are seeking our sympathy and our co-operation on the basis of our own creed. We have seen that Sun Yat Sen got his inspiration from the missionary and the missionary's Bible. The parallel between his reform principles and the teaching of Christ has been strikingly drawn; also the parallel between his principles and those of the Declaration of Independence. Yet how slow America has been to extend sympathy and encouragement to a people making a struggle similar to her own! We believe in independence, self-determination, equality, and a square deal. But when we find the other fellow reaching for these things we are not so clear. We marshal a squadron of battleships so as to keep anybody from getting hurt while we talk it over. Meantime, Russia walks in, offers her hand, her help, and her surrender of unequal treaty rights. Then we blame China for accepting a dangerous friendship and Russia for taking advantage of it.

Nature of the World's Problems

The world's problems are not intellectual. We are not a big debating society in which the salvation of the world depends on which side wins the debate. God did not set men fighting a decisive battle of syllogisms, nor conducting an eternal contest in intellectual acrobatics. If anything has ever been made clear, it is

that in the realm of speculative thinking we grow no more lovely, no more peaceable, no more brotherly, no more tolerant. The philosophers have been in an endless squabble for three thousand years, and it would require a fine discrimination, a keen insight, and a lot of leisure to determine how far we are either one way or the other from where we started. The hair-splitting theologians have been at the business of correcting each other for nearly two thousand years and have succeeded in dividing into a hundred and fifty camps. But suppose by some miracle we should come to think alike, and that some fine morning of blissful uniformity should be ushered in with the ringing hammers of the ecclesiastical forges beating a veritable jubilee of plows and reap-hooks. There would still remain the problem of what to do with these instruments and what sort of people should handle them.

In other words, the same problem of living together on the same little planet; the problem of love and hate, of peace and war; of confidence and suspicion; a moral problem, a problem of the spirit would still remain. We break down at the point of living, not at the point of thinking. Our trouble is in not living up to our best thinking. We get into confusion by not walking straight on in the best light we have. Our conflicts come from choosing darkness rather than light, for there is no knowing when we are going to bump into

one another in the dark. There is no fight so furious and frantic as a fight in the dark.

"Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4: 1-4.)

The Simplicity of Moral Principles

At bottom moral principles are simple. When one thinks of it for the first time, it is amazing how nearly high and low, learned and ignorant, pagan and Puritan, saint and sinner think alike about fundamental moral questions—right and wrong, good and bad, love and hate, fair and unfair, cruel and kind, and on through the list. If one wishes to make sure on this point, let him take careful note of how keen and clear a critic can be, when he takes the offensive. You may not trust his conclusions when he calls you names and tells you where you ought to go, but his summing up of the law in the case is likely to be startlingly un-

comfortable. The only way to meet him and rout him is to outlive him and so commend yourself to his conscience, which is the only good eye he has.

We have dealt with the criticism under which the Christian Church has fallen in recent years. At what do we find it leveled? At our conduct. Right or wrong in their indictment, we cannot gainsay their facts nor their moral basis. They laud our Christ and condemn our Christianity. They quote the Sermon on the Mount and show us where we nullify it. They take the Christian words we taught them and set them up as mirrors to our conduct. Brotherhood, justice, fair play, the Golden Rule, that big word *love* —they do not quarrel with them, but they judge us by them. They point to our battleships, our exclusion acts, our exploitation of weaker peoples, our dollar madness, and say we are unchristian—not unpagan, mind you, nor un-Buddhistic. They do not quarrel with our theology, but they demand of us that we shall not misrepresent our Christ—nor contradict by our conduct what we teach by our tongue.

There is one way and only one to meet this. It is an idle waste of time to get on the defensive. It is worse to answer in kind. To what purpose should we convince them they are worse than we are? We would only involve ourselves in a universal moral quagmire. There would then be the more hopeless problem of

lifting ourselves out by the bootstraps. We shall not better it by learned and convincing disquisitions on theology, any more than by attacking idolatry. We can meet it in the realm of conduct only.

Following the Gleam

There is no demand more immediate than that we should have courage to overtake our ideals. If the teaching of our religion is true, it is also practicable. To evade its principles, or so to hedge them about with cautions and safeguards as to neutralize them, betrays a form of skepticism of the very deadliest type. It is still worse to become the victims of our own reactionary doctrines, or to find ourselves fighting against the very sentiments we have labored to awaken.

If there was ever an hour in the world's history that called for the daring that follows to the utmost reach its best vision it is now. It is not an hour for defense nor for caution. It is an hour to adventure and take the risks required by our marching orders.

X

A GENERATION IN THE SCHOOLHOUSE

In his "Cost of a New World" Dr. Kenneth Maclennon opens the chapter on "The World at School" with this paragraph: "All the world is learning to read and is taking a dizzy leap into the mystic world of letters. The babies of the Orient, of Africa, and of the isles of the sea are all alike crawling up the lower rungs of the educational ladder, while their older brothers and sisters with quickened desire are already clumsily stumbling on the threshold of the magic realm of books. The significance of the new movement lies in the sudden curve of increase after static centuries. When an Arabian government gives a grant for education, men may cease to wonder at the swift spread of the educational fever."[1]

This is putting in a striking way what the most casual observer sees in every land. Little more than a generation has seen the whole world go mad for education. Almost overnight the world rose up and rushed pell-mell for the schoolhouse. We saw China's age-old booths for those government grillings in the classics deserted for the modern school; peoples that had withstood the dangerous impact of new ideas rush-

[1] "Cost of a New World." The Edinburgh Press, Publishers.

ing to meet the peril of knowledge, and a whole generation braving hunger and hardship under stress of the passion for ideas.

Some Causes of Educational Awakening

This is due in part to an awakening to the power of knowledge. The modern contacts of peoples revealed the fact that people of power were people of ideas. The schoolhouse emerged as the forum of the nations. It is due also to the development of physical sciences. The weapons they furnished for the conquest of mystery and fear and for mastery of the hard conditions of life won universal recognition. Anything that brought bread a handbreadth nearer and made life a bit more tolerable for the other half was wildly welcomed.

One of the signs of this changed attitude was the crowding of our mission schools. They had been the harbingers and pioneers of this new day. They afforded also the only means in many lands for the gratification of this new passion. The writer attended in 1922, in Shanghai, the opening of McTyeire School for Girls in its new location and new buildings, after thirty-five years of successful development. A veteran missionary told us that when the school began it was necessary to pay the girls enough to furnish their rice in order to get them. Now the three hundred boarders from the best families were paying a liberal

tuition for the privilege. At that time all our schools in the Orient were clamorous for room in which to house their students and turning them away by hundreds.

Complications Created

This did not mean that they wanted religious instruction. Some did, but more wanted only a chance to learn. They were willing to expose themselves to religious ideas in order to get those they wanted. Indeed, we were not long in discovering that the source of popularity was also a source of peril. One of the first symptoms which appeared early in the century was a demand for a new emphasis on practical training, so-called. We must needs offer certain courses that would fit one for making a living more than for living a life. This was the first low wash of the tide of industrial and mechanical development in whose flood we are now floundering. This was followed by a demand for more emphasis on the physical sciences. The whole atmosphere became charged with the romance and mystery of facts and forces. This tended to take the emphasis off things of the spirit and to elbow religion from the center of the stage. The writer recalls a most striking letter he received a few years ago from a Chinese professor in a Christian college protesting against the emphasis demanded by his peo-

ple on the physical sciences and pleading for more emphasis on philosophy and psychology and religion.

Then came the plea for a larger and a just recognition of national literature and race traditions. This was based on the feeling that a new structure was being built from the ground up instead of being grown out of the soil of the centuries. The Chinese, with a vast fund of classic literature and millenniums of civilized life, found their youth in danger of becoming strangers to this heritage. They were aroused to find the children of Manchuria being taught to salute the Japanese flag as their own.

A visit to one of our mission schools in Mexico on Washington's birthday revealed an elaborate foundation being laid for the patriotism of an American, but not for Mexicans. All innocent enough, but in the light of recent facts it looks less innocent. A missionary from Cuba has just told me he had ceased to raise the American flag over the school of which he is president, except when the students wish it. Spreading nationalism, which was quickened by the World War, has made the schoolroom its fortress. The preservation of national traditions and the promotion of national ideas and ambitions find here their best and readiest instrument. Anything that has a national or idealistic basis can be achieved by education. We have been told over and over how Germany was transformed

in a few years from a home-loving and peace-loving people to a military camp, and how Japan in a single generation crossed the distance between an isolated and backward state and that of a first power. Our own government has not been unmindful of this. Witness the effort to put military training into our schools and increasing centralization of educational processes. We witness round the world the steady nationalization and standardization of education. The history of this movement, which has led to so much embarrassment, and, on occasion, to such bitter controversy, is most interesting, but it would be going outside our purpose to do more here than set forth the fact.

From China to Mexico

Two immediate and notable illustrations are at hand. These examples are in the widely separated and totally different countries of China and Mexico. Both these countries, going through revolutions and seeking a new freedom and making new experiments in democracy, are manifesting a definite and determined purpose to control their educational processes. Both have made it quite plain that, no matter who furnishes the money or who has cherished ideas to propagate, the schoolroom is hereafter to be under the control of the state. In this they are far from being singular. Identical or similar processes are going on all

over the world. The old freedom of the schoolroom is passing, and instead of being a free forum for ideas it is hereafter to be the instrument of whatever may be the prevailing purpose of the state, whether it be commercial, military, social, or what-not. For good or evil, the fact is before us, and we must face it.

A Difficult and Dangerous Situation

Needless to say, this is one of the most embarrassing situations the Church has ever faced. To shut the door of the schoolhouse against religion is to take from it its greatest ally and to subject the youth to the unhindered impact of materialistic ideas that have played such havoc already. Its peril is great in Christian lands, but nothing to what it is in non-Christian lands. There is no body of religious truth to withstand the impact of scientific knowledge, and the immediate result is the overthrow of such faith as the people have. With no substitute at hand, it is not strange that they should take the dreary plunge into utter negation of all religion, as multitudes of Chinese youth are doing. Thus the very precautions being taken to preserve the national ideals and national culture result in the wreck of that which is most sacred and fundamental. This brings about one of the most pathetic and tragic spectacles in all history, a people without an adequate moral foundation floundering in

a quagmire of skepticism and moral despair. The disillusionment may come late, but it is inevitable, and with it a train of hideous results. "In the beginning of the twentieth century hell on earth came perceptibly nearer because only part of the new energies of man had been claimed for God, and history may easily repeat itself. Men thought they could isolate religion in the life of the world. All other movements refused to be isolated because they touched life everywhere; but for a decade or two it appeared as if Christianity had nothing to say to these movements, with their corporate influence, corporate problems, sin, tyranny, duty, responsibility, and ideals." [2]

Sooner or later men wake to the fact that they need a moral foundation, a spiritual dynamic for life which science cannot supply, and that neglected, the penalty is sure and terrible.

A Blind Alley

Glenn Frank, president of Wisconsin University, writing in *McCall's Magazine* for June, 1927, on "Suicide and Education," says: "A cynical and indecisive intellectualism is a blind alley into which modern education is in danger of heading. Our universities may allow the assembly of information to outstrip the

[2] "The Cost of a New World." By Dr. Kenneth Maclennon. The Edinburgh Press.

achievement of insight. The passion to add to the sum total of human knowledge may dampen the ardor to add to the sum total of human wisdom. Great teaching is needed to lure us away from a cynical intellectualism into a creative humanism." This is only saying in another way what Benjamin Kidd so well developed in the "Science of Power," "The great secret of the coming age of the world is that civilization rests not on reason, but on emotion; that the human faculty in which centers the integration that is taking place in civilization is not the reasoning process of mind, but the emotion of the ideal." [3]

The question is what and from whence are these ideals around which those emotions can kindle and cling that make life worthy and civilization safe? They are not to be found in the content of modern education. That appears from the educators themselves and from the students who face life from the campus and classroom. It is one of the marks of the "revolt of youth" that students are demanding that the school shall lead them into right adjustment to the moral problems of the complex civilization into which they have been born. Is it not explicit in the Great Commission that Christ himself is the master teacher in this realm and that he furnishes the spiritual dynamic

[3] "The Science of Power," by Benjamin Kidd. Courtesy of G. P. Putnam's Sons, Publishers, New York and London.

and has commanded his Church to supply "to all nations" the emotion of the ideal, so fatally lacking in all mere human systems?

A Condition, Not a Theory

It is of first importance that we fairly and frankly face the situation. It is idle to ignore its seriousness or to count it a temporary mood. Even in Mexico, in the face of the most fearful odds and against most powerful opposition, the government is victorious. The Protestant Churches have wisely yielded, and the Catholics at this writing appear to be making no headway.

In the "Bulletin of the (China) National Christian Council" for March, 1927, a missionary writes: "No longer can the Christian educationist work out his own policy, irrespective of national educational aims and the national system. We missionaries are not even, in many cases, in a position to bargain. It may often be a case of accepting the inevitable or quitting altogether." Another missionary writes of the situation in China: "Unless we can make it clear that the purpose of the Christian school is fundamentally one with the best aims of the nationalist movement in China, our days are numbered. There is need for a rethinking of our essential purpose and, when that purpose has become clear, to make it evident in unmistakable word and act."

This rethinking is being done by the best minds among us and with an increasing appreciation of the spirit and aim of the governments involved, and not in a mood of irritation, resentment, or despair. This attitude is the best assurance that an adjustment will be found. When it is found we will go on under the Great Commission serving and teaching in the spirit of our Master. It may well be that we shall come to a better understanding and a larger opportunity than we have ever known.

A Way Can and Must Be Found

Unquestionably the Protestant Churches have achieved a new advantage and larger influence by their acquiescence in Mexico and their coöperation with the aims of the new government. In those cases in China where schools have submitted to the new regulations and registered under government control they report encouraging results. Canton Christian College, now Lingman University, said to be the largest Christian institution in South China, registered, chose a Chinese president, elected a Chinese board of directors, and thereby became a Chinese institution. The Chinese Board adopted as the purpose of Lingman the following:

"To maintain in Canton and adjacent territory in

China a private institution of learning of the highest standard of educational efficiency, under Christian influence and international auspices. The university seeks to serve and coöperate with other institutions of like aim in building up a strong, self-supporting, self-developing community. To this end appointees to the staff must be persons of well attested moral character, who are qualified and willing actively to promote the aims of the institution."

It is too early to estimate the full results of such action, but the immediate result in this case and in others has been favorable reaction from student bodies and Christian Chinese. It is not difficult to forecast an increased loyalty and support on the part of the Chinese and a more cordial relationship between them and the missionaries.

The Issues Involved

There is of course the question of self-determination involved. That principle is so Christian and also so American that we at once concede that every nation has a right to regulate its own internal affairs. We may not consider its methods wise, they may even appear unfair and oppressive, but in so far as they are internal we must yield them right. Indeed, America reserves such matters even from being subject to arbitration. This Protestant Churches have yielded in the case

of Japan, after much discussion; also with Mexico out of sufficient confusion and misunderstanding; this they will do in China. Even though we may have "been caught in a strategically false and vulnerable position" by misrepresentation and misunderstanding, the way out is the way of the Golden Rule. If we were in the same case as our Mexican or our Chinese brethren, what would we wish and do?

Another factor is that of meeting the new demand for the recognition and conservation of what is best in the history, institutions, and literatures of non-Christian nations. Too little attention has been paid to this, it must be admitted. In future, whatever may be the final outcome of the present educational situation, our missionary institutions will be less foreign and will have far more of the flavor of the soil. Their real purpose will be made more evident and more consistent in practice, which is to educate and Christianize, but not to foreignize.

This also involves loyalty to our Christian message. This is vital and constitutes our only reason for establishing our missionary institutions. It goes without saying that the Churches will not surrender that. Yet it must be remembered that the integrity of the Christian message does not include the entire list of questions involved in our Western controversies, nor does it involve the denominational tenets which differentiate

one Church from another. It is easily conceivable that our essential doctrines might pass through the Chinese mind and lose certain non-essential angles and emphases without the slightest impairment of their power or their truth. In fact, putting upon them the responsibility for their own interpretations and the initiation of their own controversies may well have a sobering and steadying effect. There was a time twenty years ago when Doshisha University in Japan became a center of dangerous nationalizing tendencies. It swung away from the control of the American Board and seemed lost as a Christian influence if not changed to a foe of the Church. But it is at least a decade and more since we have heard any fears expressed on that score. A larger Japanese control, and a consequent facing of the seriousness of the responsibility, brought a reaction to the Christian view of truth.

Better Schools

This imposes upon the Church the necessity for better schools. By this is not meant better buildings and grounds, or larger student bodies. It is needless to say that these do not make a school. It does mean equipment for teaching, broad and modern curricula adapted to the needs of the people, well trained and deeply religious faculties. (In fact, is it not true, as Glenn Frank so well says in the article from which I

have already quoted in this chapter, that the need of the whole world now is *great teachers?*) It is evident that we can no longer rely on the glamour of newness and foreignness. This has been transformed from an ally to a hindrance. Our schools must be as good as any plus their Christian loyalty and spirit. They must not only justify themselves as schools, but as Christian institutions, by furnishing both the training and the moral ideals and spiritual dynamics for high and heroic living.

The Demand for Coöperation

Finally, there must be coöperation. This not because the nationals desire it, but because it is an essential condition to success. It will not be possible for the Chinese, or for that matter any other people, to carry on so many different and rival institutions and make them what they must be to survive. The spirit of Christian unity is being tested by a very practical situation. We shall be obliged to ignore some of our denominational lines or run the risk of having them all rubbed out.

XI

A NEW ERA FOR LOYALTY

Jesus set up a new standard for loyalty. He did not create loyalty. He found it and summoned it by new and higher tests. He found men with clan loyalties, group loyalties, political loyalties, and loyalties to creed and tradition. Men were not wanting in devotion to their particular cult. They were fierce enough to fight, sincere enough to suffer, and on occasion devoted enough to die. Those partisan and limited loyalties led to conflict and hatred and war. This was not for lack of their reality nor their zeal, but because of these qualities. Jesus lifted and enlarged and glorified the loyalty of men and set a new center for its axis and a new circumference for its orbit.

Christ the Center

He made himself the center. Around him the controlling loyalties of men were to revolve. "Follow me, and—" "Love me, and—" "If I be lifted up, I will draw all men—" "He that will do my will shall know—" "He that loveth me will keep my sayings, and—" Such sayings must have sounded strange to his generation. They sound strange no longer. They have been abundantly justified through the centuries.

Napoleon was right when he judged Jesus by the loyalty he inspires. His testimony is no better than that of any common man. But on this point of personal loyalty he was competent to speak. He had himself inspired millions with a strange loyalty, who were under his spell to dare and die. He could say, "I know men, and Jesus was no mere man." He saw great leaders striding across the stage with millions in their train. But, dead or defeated like himself, what were they? Yet Jesus from his cross ruled the hearts of men after nineteen hundred years, and still millions would die for him.

The loyalty he inspired was not only personal; it was inclusive. Its substance was love. "If ye love me, ye will keep my commandments." "He that loveth me not keepeth not my sayings." It is not a loyalty of ambition, partisanship, cult, or clan, but of love. "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." Love was inclusive of all the law. It was the master loyalty. Paul caught the deep significance of this and wrought it into that golden poem in the thirteenth of First Corinthians. To be sure, there were other loyalties for which men would die even, but they were negligible in comparison with this master passion, out of which blossoms all the beauty of which the human spirit is capable.

What Does It Imply?

It is to include or supplant all other loyalties. The supreme and final test of duty is Christ. Any narrower test, or less spiritual, is false and vicious. This may be set down as needing no argument. Back to this supreme test we must always come. We are being brought sharply to it in this hour. Christ is standing in the midst of this generation demanding that men shall take their bearings from him. Our elaborate creeds, our imposing institutions, our civilizations, are all being challenged in the name of Christ. This may be dangerous; some think it is. It is a very evident fact, nevertheless. We have already called attention to the way in which both non-Christian and Christian in other lands are demanding that we substitute Christ for Christianity and that we set him in the midst of the nations, stripped of our Western elaborations, controversies, ecclesiasticisms, and speculations.

The most widely read and most insistently quoted religious book of the day is the simple but startling story of the attempt of a missionary to meet this situation. The reader already knows that I refer to "The Christ of the Indian Road," by E. Stanley Jones. The author says:

"When I first went to India I was trying to hold a very long line—a line that stretched clear from Genesis to Revelation, on to Western civilization and to

the Western Christian Church. I found myself bobbing up and down that line fighting behind Moses and David and Jesus and Paul and Western civilization and the Christian Church. I was worried. There was no well-defined issue. I found the battle almost invariably being pitched at one of these three places: the Old Testament, or Western civilization, or the Christian Church. I had the ill-defined but instinctive feeling that the heart of the matter was being left out. Then I saw that I could, and should, shorten my line, that I could take my stand at Christ and before that non-Christian world refuse to know anything save Jesus Christ and him crucified. The sheer storm and stress of things had driven me to a place that I could hold. Then I saw there is where I should have been all the time. I saw that the gospel lies in the person of Jesus, that he himself is the Good News, that my one task was to live and present him. My task was simplified. I asked an earnest Hindu one day what he thought of Christ. He thoughtfully answered: 'There is no one else who is seriously bidding for the heart of the world except Jesus Christ. There is no one else on the field.' There is literally no one else on the field and nothing else on the horizon. It is Christ or—nothing."[1]

[1] "The Christ of the Indian Road," by E. Stanley Jones. Abingdon Press.

We are told that Mr. Jones refused to allow his friends to vote for him for bishop, saying that he was going back, for Christ had promised to walk with him through Asia. We are told that since returning to India in 1926 he has set about building an association of the friends of Jesus, and that in so doing he has the approval of his Church. This is a logical result of his daring experiment in preaching Christ and leaving him to deal with the hearts of men and work out in their lives and literature the experiences of his fellowship. In all this he is following an illustrious example, that of St. Paul, who wrote to the Corinthian Church, "I determined not to know anything among you but Jesus Christ and him crucified." Whatever may be the outcome, this experiment has created such instantaneous, enthusiastic, and widespread comment that one is led to conclude that Dr. Jones has voiced the thought and ventured to follow the path after which millions were eagerly groping.

There can be no question that we face the necessity of reducing our message to its simplest terms. To carry the load of all our Western institutional and theological accumulations is to meet increasing difficulty if not defeat.

Can We Trust Humanity with Christ?

The central tenet of our gospel is that we can. "He

is the head of his body, the Church." "He is head over all things to the Church." The Church is his body: it grows around him. It is shaped by his Spirit. His Spirit guides into all truth. These are the common and priceless tenets on which our hope of the Kingdom rests. The Church of the first century had to face and decide whether it would follow and trust a living Lord or human traditions and ceremonies. It was her missionary task that forced the issue. She was convinced by the very work of the Spirit himself. When they saw that the Spirit of God "made no difference" between a Jew and a gentile, they bowed to that fact.

There is a subtle skepticism lurking in the best of us. It is that we cannot trust Christ in the heart and life of men of another race. That somehow you have to fortify him and safeguard him by certain cut and dried forms and ready-made institutions. Why, one may ask, cannot Christ and his book be trusted among others as among us? Does he not know how to deal with the human spirit? Does he now make a difference between us and them that we are afraid to trust him in their hands?

These are not idle questions, nor are they academic. They are questions involving our faith and loyalty, and also our consistency. They are being raised with increasing insistency wherever men hear and read

the Christian message. To deny men of other races the freedom and responsibility of the sons of God is to deny to Christ his Headship and Lordship over them and therefore to confess our disloyalty to him. Thus they reason. Thus the Church is coming to reason. The clear indications are that a decade will witness a new era of comradeship and coöperation, of independence, and equality of believers around the world. We do not believe one must be Baptist, or Methodist, or Presbyterian to be a subject of Christ's saving grace. It only remains for us to follow on to a consistent practice and cease to insist on these or any other non-essentials, but leave Christians of foreign lands to build their own spiritual habitation.

The Dogma of the Dollar

One of our difficulties is the financial one. When we are faced with the logic we have just been considering, we point to the very imposing array of investments we have made in the way of missionary institutions and enterprises and say: "What about these? When you are ready to take them over and support them we will let you have them. Then we will withdraw our support." This looks so fair on the surface that we are in danger of overlooking some very important and necessary implications. One is that we have set up an elaborate and expensive system that has

been worked out for a thousand years in the West and by a people with inexhaustible wealth at their command. Thus we have made it impossible for a Church in its infancy and its poverty to finance such an enterprise in a hundred years, if ever. We are therefore offering to do a thing we admit is their right, but setting a condition impossible to them. We are unconsciously underwriting the doctrine that the hand that writes the check holds the power. Is it not in effect saying: "We will trust you with everything else, even our Bible and our missionaries, but not with our investments. So long as we give our money we must keep our hand on the throttle"? I have said this is a subtle and not a palpable form of forcing subordination. Just there lies its danger. It is, as we say to our employees, "If you don't like the wages, or the hours, or the other conditions, there is a way always open; you can quit." That is equivalent to saying, "You can starve"—not a very pleasing option.

Another underlying fallacy in this financial option is that it violates Christ's law of service. His word is not service that expects a return or demands a reward. To fix a limit to our generosity based on our right to control is to transgress that law.

This is not saying that there may not be conditions perfectly consistent with a benevolent purpose that must be considered in transferring control to the

native Church. It is saying that to set the final limit of autonomy and independence at the point of financial ability to carry on without aid is on much too low a plane. It may be good business, but it is certainly not good religion. We may safely predict that this will not be the basis for long, if indeed it has survived recent developments. We must ask whether we shall be loyal to Christ or to our investments.

Recent Signs of Encouragement

A commission of ten sent to the Orient by the Foreign Mission Board of the Methodist Episcopal Church to study conditions and recommend a missionary policy for the future has visited China, India, and other fields. In the July (1927) number of the *Missionary Review of the World,* Dr. Ralph E. Diffendorfer, Corresponding Secretary of the Board, reports from India, on the "Principles of Missionary Policy in the Next Decade" as follows: "The conference felt it necessary to state clearly that the aim of our Church is to do its part in helping India to see and acknowledge Christ. This can never be accomplished until the Church is thoroughly Indian—Indian in its leadership; Indian in its modes of worship and types of service; Indian in its art and architecture; Indian in its forms of organization; Indian in its interpretation of Christ. The Church cannot appeal to India until it realizes

these facts and sets itself to achieve these goals. So far, Western leadership, Western forms of organization, Western architecture, Western types of activity, and Western methods have been largely used. While this may have seemed necessary in the preliminary stages of planting the Church, it is now evident that the Church has developed sufficiently to make its own choice as to program and methods. The Church cannot become really Indian until we of the West are willing for these matters to go into the crucible of the new day and for the Indian Church to hammer the newer forms and methods needed. To help achieve this is the privilege of the missionary, who is in India to aid in building a Church for, and increasingly of, India."

At the session of its General Conference in 1926 the Methodist Episcopal Church, South, made provision for a similar commission, and for a similar purpose. This action looks to the providing of a form of organization that will best meet the demands of the growing Church and satisfy the wishes of the native Christians.

Christ or the Corporation?

Making Christ central is to relegate all else to a subordinate place. It is easy to fix attention on things of relative value until they assume a place of primary importance. It is no easy lesson to learn that

supreme loyalty to Christ often demands the spirit of corporate sacrifice. It is easier to say, "He must increase, but I must decrease," than it is to yield a denominational advantage to the larger interests of his Kingdom. But every right-thinking man must realize that loyalty to Christ often demands this. Denominational loyalty is a fine thing, but loyalty to Christ is far finer. When a shibboleth, a ceremony, a method, or a tradition gets first place, it is a usurper and must be dethroned. It is right to support and strengthen the Church in America that it may be equipped for its task, but to center thought and effort there and to set that over against Christ's will for the world is disloyalty to him. To spend on a single church building at home as much as an entire denomination spends on all the church buildings in mission fields in five years does not impress one as a fair division. In fact, Christ would rearrange our entire scale of values and make havoc of our idols. We preach personal self-denial, but do we preach or practice corporate self-denial? With rare and heartening exceptions, how many Churches would spare an inch off their tower, or a yard-square off their carpet, or on a rare occasion yield a slight advantage to a rival denomination, in order to make Christ known to a new section of the human family? Till we get a larger measure of this supreme loyalty to Christ, it is idle to talk of the difficulties abroad. So long as we spend twenty

dollars on our churches at home and one dollar to send our message abroad; so long as a denomination spends sixteen dollars on each of its own members to keep them Christian and five cents on each of the non-Christian population for whom it is responsible to make them Christian; so long as we pray, "Thy kingdom come," and part with less than one-half of one per cent of our income for foreign missions, we cannot justify our loyalty to Christ in the eyes of God or man.

Scientists Setting Us an Example

The story of Dr. Harry Steinback, of the University of Wisconsin, laying a million dollars on the altar of science makes good reading in these days of the reign of mammon. He discovered a method of treating food with the ultra-violet rays as a cure for rickets. He was offered fabulous wealth for his discovery by food manufacturers, and he promptly turned their offer down and gave the patent to Wisconsin University. When he was asked, "What do you want out of this for yourself?" he replied, "Only the chance to work, to continue my experiments as long as I live. Money could only bring me trouble and the gradual lessening of my ideals." Here is a loyalty to an ideal that could not be tarnished, much less bought with gold. Let us thank God there are such among us.

There is fresh in our memory the thrilling story of

a youth from the same institution, who did the most daring thing ever done by mortal man and then quietly turned down an offer of a million dollars to keep his deed untarnished for his country and the young generations. Charles Lindbergh could have been several times a millionaire. Millionaires are growing common, but there is only one Lindbergh. Deeds like these give us hope for the human race. They reassert the essential nobility of man and the supremacy of worth-while ideals in an age when ideals are having a hard fight.

One does not forget that such a spirit is less rare in missionary annals, and therefore less conspicuous. The enterprise is one of superb adventure and unselfishness. One does not forget the missionary in Africa who recently swallowed the germs of a deadly disease that he might bring them to America and search out a remedy; nor Doctor Morrison, the Presbyterian missionary, who surrendered a fortune that he might go to the African Congo and serve and die to make Christ known to the black savages; nor David Livingstone, who preceded him and gave his life to the healing of the "open sore of the world"; nor Carey and Duff, McKay and Hannington, and that long line in which there is never a break nor a waver from generation to generation.

Will We Pay the Price?

The lesson that comes home to me is that men of science and adventure can so easily assert and maintain the unpurchasable value of an ideal and steer their lives against the common currents toward a worthy goal. Yet, while I applaud, there comes a shadow over my exultation. It is that so few of the many millions of Christians in my country manifest such devotion to their ideals or follow their divine Leader with such supreme loyalty. He stands among us with pierced hands and asks that we follow him. Who dare assert that we follow without bargain or question and risk our happiness and stake our all on loyalty to his will? Shall we be rebuked by the disciples of that which so many of us dread and play safe for ourselves and our corporation while the world perishes before our eyes?

And I am only partially relieved by the devotion of the heroic saints who keep us reminded that Christ still lives. I am still thinking of what would happen if the same high and uncalculating loyalty became common to the Church. Suppose the ideal of service, the spirit of obedience, the supreme self-denial were the heritage of all. Is that an unwarranted and violent supposition? If so, why? Is there anything in it not entirely consonant with Christ and his expressed will?

Let us admit, as we must, that Christ himself is patient and kind and tolerant with the immature and im-

perfect, but also that he never lowers his standards nor loses sight of his goal. He has waited well-nigh two thousand years. He is waiting still. I wonder how long he will wait before he turns his vineyard over into other hands. Will he not hold his leaders responsible, is he not doing it, for setting an example, for teaching, arousing, rebuking, and leading the Church on to taking him seriously? How long can we drug our consciences with appearances, and glory in our statistics, and squabble over our shibboleths, and embellish our altars, while the ideals and practices of the vast majority in the Church fall so fearfully far below the will of Christ?

XII

THE GREAT ADVENTURE

The missionary enterprise is the supreme adventure of history. It is the challenge of hope and courage in a world of paralyzing fears and demoralizing futility. It is the sole claimant as "a moral substitute for war." It is the only accredited messenger of good news to a bewildered world and the lone champion of love and good will in a world of hate and war. Any lowering of its standards, or lessening of its power, or cheapening of its motives is a betrayal of the race and a yielding of the only fortress that flies the flag of brotherhood.

A Plea for Optimism

Those who have followed these pages have faced many reasons for discouragement, and a still wider survey would reveal more. We have also seen many signs of a weakening in the missionary motive. Dr. Robert E. Speer returned from a visit to the Orient in 1925 with a message of hope and cheer on his lips, not only because of his survey of the facts, but also for higher and better reasons. He opened the Sprunt lectures in Union Theological Seminary, Richmond, Va., in 1926 with a lecture on "Foreign Missions an Enterprise of Hope and Duty." It created widespread

surprise that one could come from such a survey at such a time and still retain his Christian optimism. He tells us that a missionary friend in South America wrote him: "I wonder if you are never tempted to lose faith in the final outcome of all that we are trying to do, especially on such a trip as you have just taken into the heart of paganism, when you face the comparatively slight progress that Christianity has made in all these years. Other men confess to this temptation. I find it hard to keep it out of my own thinking." Referring to the attitude of his own countrymen, this missionary continues: "I wish I could find one of these who, when traveling through these lands, would evince a slight degree of sympathy for the work of missions. The common attitude is that of cynicism or of direct criticism, although many confess in the next breath that they have not seen any mission work."[1] One does not need to go to South America, nor to the next county, to meet that type of critic. The worst of it is the critic is not always unfriendly. That canker has eaten its way into our Churches. It is not an easy hour for faith, when it finds such an array of adversaries among its own allies. Indeed, our greatest danger and deadliest obstruction are in our own ranks and lurking about our own altars. The

[1] "The Unfinished Task," By R. E. Speer. Fleming H. Revell Company.

mood of apathetic depression, a sense of futility, is far more fatal than open criticism and opposition. We have set our eyes too much on the difficulties and obstructions on the fields and two little on those in our own hearts.

Let us remind ourselves that in God's message to Joshua, on the eve of a grave and humanly doubtful adventure, he puts a volume of emphasis on the little word "only"; "only be thou strong and of a good courage." That is the one thing without which even Jehovah would suffer defeat. Given a steadfast courage and hope, the rest was easy. Lacking that, the rest was impossible. This is the one great search of the ages and the reiterated and constant message of the Bible—men of faith, which means men without fear, men who endure as seeing him who is invisible.

"Jesus lived out two great affirmations—'I believe in God' and 'I believe in men.' Pharisees of all ages, and of every faith, had helped to dim in men's minds all sense of good in the world. He proclaimed his unbounded faith in men and laid bare new riches in humanity. . . . He acknowledged no closed system of truth and made no fetich of resistance to change. He broke through all convention and shocked the orthodoxy of his own time by disregarding the common attitude toward feasts, fasts, and ordinances. He challenged the current views on oaths, divorce, and the

Sabbath, and he urged love for Jew, Samaritan, gentile, friend and enemy alike."[2] His was a spirit of limitless adventure. He faced a weary and cruel world without fear and without wavering, and with undimmed hope and unwearied enthusiasm. He was the "pioneer" of our faith. He imparted this spirit to his disciples. He dared to hurl that little handful of Galilean peasants against a world of crosses, prisons, and fagots. He gave it into their hands as if it were a toy and put it under the scepter of a steadfast and unflinching loyalty to him. He created out of that shrinking and insignificant group an army that went to their martyrdom with the triumphant refrain of conquerors on their lips. Who are we upon whom the ends of the earth are come, that we should despair, or even give way to temporary depression? The world is waiting, not for a croak—it can do its own croaking—but for the light of a buoyant hope on its gloom and for the shining feet that bring "good news."

The Mood of Fear

The ghost of fear is abroad in the world. It haunts our departments of state; it steals in upon our ecclesiastical councils; it sets a pallor on the cheek of business; it sounds its siren of warning on the seas; it

[2] "The Cost of a New World," Dr Kenneth Maclennon. The Edinburgh Press.

sets men talking of peace while their teeth chatter with fear of war; brings a blighting breath upon disarmament conferences and turns an international love-feast into a wrangle over gunnage and tonnage and what-not.

"There is nothing in all the world that men are more frightened of than God's salvation. Every great reform that ever came into the world has been contended against with terror. We do not fight for liberty with half the zeal that we fight against it. Only the few have fought for liberty; the many have always fought against it.

"Nothing is more terrifying to the majority of people than an interpretation of the facts of life which deliberately aims at the expansion of human personality. To release little children from degrading labor in factories, to cause the labor of women in coal mines to cease, to deliver negroes from slavery—these are but a few things that have convulsed communities with fear. The arguments used against these proposals were always typical of Gadara. Loss of trade and depreciation in material values were always the tests applied, and genuine fear solidified the opposition.

"Let it be suggested, for instance, that the industrial portion of the community should not only earn a living, but live by and in their honorable toil; let it be claimed that they who toil and they who profit should

be esteemed as fraternal partners, and see how many, smitten with fear, will demand that the message be suppressed, dreading consequent material losses. Let it be suggested that nations should be fellow heirs of the patrimony of God, each developing its own portion without fear of its neighbor, and see whether or not fear will not block the way." [3]

Instead of an adventure of faith and courage, life has become a feverish and frantic effort for safety-first devices. The Church itself is too much on the defensive and far too little on the aggressive. We waste too much energy in irritation and agitation over our critics and not enough effort to find and rectify whatever faults they may have found.

We defend our doctrines overmuch and live and preach them all too little. We are too much given to fighting *for* that which is given us to fight *with,* and too often see an object of our wrath in one who has been appointed the object of our love and our prayers. In a mistaken defense of our little systems that have their day and pass, we turn our guns upon our allies.

The Church of Christ is the last institution in the world to be afraid or to lose hope. She is the messenger of hope. Her universe is undergirt by infinite

[3] Dr. Frederick W. Norwood, in the *Christian Century*, Aug. 26, 1928.

love. It is no jumble of blind forces. It is the home of the family of God. Let those who have no unseen resources on which to draw surrender to despair. They who go crusading with Christ are armed with a victorious faith that triumphs by being shared with a despairing world.

To quote Dr. Speer again: "We can assure our own hope and propagate the spirit of hope in the Churches at home by being ready ceaselessly to enter into larger calls of duty. One wonders whether a great deal of our discouragement has not been due to our over-familiarity with too long accepted boundaries to our tasks; whether, again and again, energies that were adequate to a task when we assailed it have not died down simply for the reason that we took on no new task, the very preservation of those energies, not to speak of their enlargement, being dependent upon the courageous assumption of new and larger obligations."[4] Is not this the heart of the matter?

One recalls the famous order at the Marne: "My right wing is in retreat; my left is cut to pieces; let the center attack."

"'*Our light looks like the evening of the world.*' In those pathetic and expressive words a 'Proposal for a

[4] "The Unfinished Task," By R. E. Speer. Fleming H. Revell Company.

National Reformation of Manners,' published in 1694, described the moral condition of England at the beginning of the eighteenth century. A new century was dawning, but it seemed as if in the spiritual sky of England the very light of Christianity itself was being turned, by some strange and evil force, into darkness. And it was upon a moral landscape of this sort, dark with the shadows as of some swift-coming and dreadful spiritual eclipse, that Wesley was about to begin his work."[5] It was a forbidding background. The Church of Wesley's day had retired within its defenses or surrendered. Wesley led an attack. He brought the conflict out into the open. He became the aggressor. He brought the wickedness and speculative skepticism of his day to trial at the bar of practical, militant Christianity. He justified his doctrines by their power to transform human lives, and his final answer to his adversaries was a new England and a new era in Europe. The conscience of two continents was quickened into action, and the drowsy sentinels of Zion leaped and rallied to the trumpet note of advance. The radiant story is common property. It can be repeated again and again, for it is the law of the Kingdom.

[5] "Wesley and His Century," by W. H. Fitchett. Net $3. Used by permission of the Abingdon Press.

History Repeats Itself

When did the heralds of righteousness have an easy time? In another but very true sense it may be said to the Church of this day, "There hath no temptation taken you but such as is common to men, and God will not suffer you to be tempted above that ye are able, but will with the temptation make a way to escape, that ye may be able to bear it." We are prone to say that "some new thing has happened to us." We talk as if not only we, but God himself, had suffered a surprise and fallen upon strange and unmanageable conditions. Were conditions favorable in the first century? The very Church of that day was a deadly foe to the gospel. The Roman Empire was less open to the apostles than any country in the world is to-day. It was a time of skepticism and widely prevailing moral corruption and intellectual despair. Such was the sickening pessimism that a philosopher could exclaim, "It is not the tempest we dread, but the nausea," and an emperor could write to the Roman Senate, "If I know what more to write than I have written, may all the gods torment me more than they are tormenting me already."

"On that dark Roman world,
Disgust and secret loathing fell.
Deep misery and sated lust
Made human life a hell."

It was no summer sea on which the infant Church set sail.

The Reformation was no easy task. It was a grim wrestle with a cruel world and a more cruel Church. The modern missionaries never found it easy. They did not ask it so, but men like Morrison and Carey and Livingstone asked for the hardest fields and found them. There are no such fields now.

As one recalls the price that the heroes of the cross have paid to bring the gospel across the bloody and turbulent centuries, one is led to shift the question of "are we equal to this hour?" to "are we worthy of this hour?"

> "They climbed the steep ascent to heaven
> By peril, toil, and pain."

There is no other way. Would we eliminate the cross, or relegate it to the place of architectural ornamentation, or make it an instrument of vanity and ostentation?

Turning Enemies into Allies

We need also to remind ourselves again that much of what we fear and count dangerous and difficult is of our own making and only needs a courageous out-and-out application of Christian ideals to turn antagonists into allies. I wonder if we take pains to realize how much of Christian idealism is finding a friendly

soil outside the Church and even outside Christian lands. A business man said to me, "I am director in several big business concerns, and it is a rare thing in my observation that a group of business men are together that the subject of religion is not discussed." A few days ago I asked a friend who is both an earnest Christian and a business man if this were true in his experience, and he emphatically affirmed that it was. He added also that in certain fraternities to which he belonged it was not uncommon to hear a plea for unselfish service emphasized with tears by a man who made no claim to being religious. The question has been raised elsewhere in these pages whether or not we may have failed to recognize and welcome the fruits of our Christian teaching in forms that to our fears have on the surface a dangerous and sinister look—the Golden Rule, the doctrine of brotherhood, the spirit of service and of sacrifice. That they are often distorted and accompanied by utterly unchristian methods is all too true; but is any human institution free from such aspects? Have the methods and spirit of the Church been always free from error and extravagance and intolerance and cruelty? We may well take heart by a new and wider search for the fruits of our own planting.

Indian thought is saturated with Christian sentiment. Mr. Gandhi freely quotes from the sayings of

Jesus. When he was sent to prison, his arrest and trial were in the non-Christian press compared to the arrest and trial of Jesus Christ. It set many studying Christ's life and teaching who had not done so before. Missionaries found the boys and girls at Mr. Gandhi's school at Ashavam singing, "When I survey the wondrous Cross" and "In the Cross of Christ I Glory." They were told by the teacher that these two hymns were favorites with Mr. Gandhi.

An Englishman retired from the Indian civil service tried to show in an article not long ago that this whole revolt in India was against Christian civilization. Non-Christian leaders, one after another, took up the matter and answered him by saying that the revolt was not against Christian civilization, but against the unchristian civilization. They made such statements as these: "At no time in India has there been a more lively appreciation of Christ and his character than to-day. Many of her children are turning their eyes to the cross, the centrality of which tragedy in the world's history is beginning to grip them with romantic power." Never in the history of Christian missions in India was there a more serious study of the life and teachings of Jesus Christ than to-day. Every action of the British Government is judged according to his standards. Every resolution passed by the League of Nations or in the

Imperial Conference is judged according to his teachings." [6]

These and many other similar sentiments are quoted from Indian sources. This suggests that the remedy is not that British policy should be less Christian, but more.

It is pertinent here to call attention to the fact that the source of the revolution in China is Christian. A pamphlet recently published draws a parallel between the teaching of Sun Yat Sen and the ideals of Jesus and calls attention to the influence of Christian teachers and writers on him. Indeed, if we are rightly informed, the three ruling principles of the Kuomintang are at bottom Christian. If that be so, we need only fear that they will be misinterpreted and misapplied, not that they are themselves dangerous. The defense against the latter is a courageous and consistent recognition of these Christian elements that will make friends with them and prevent their exploitation by unfriendly and dangerous forces. It is not compromise that will make us less Christian, but the courage to be more Christian, that is demanded. We must make sure that no non-Christian movement shall at any point outstrip the Church in the practice of Christian principles.

[6] "The Unfinished Task," By R. E. Speer. Fleming H. Revell Company.

A Universal Kingdom

We must recall that the Church of Christ is the only candidate for universal recognition. No other religion is making any serious effort to gain universal attention. The very basic idea of the Church is the setting up of a universal kingdom. Its Lord and Leader is the Son of Man. He belongs to all races alike. Its truths are universal truths, and its moral ideals are capable of universal application. It proclaims the Fatherhood of God and the brotherhood of man. Above all, it proclaims a Saviour who died for the sins of the whole world and who claims spiritual dominion from the rivers to the ends of the earth. There are no rival claimants. There is no other hope. "I, if I be lifted up, will draw all men unto me." This is what a distracted and perishing world is awaiting. Our only fear should be that we may not lift him up clear and undisguised before the eyes of men; that we should so misrepresent him that the world may go beyond us in loyalty to his teaching and condemn us in his defense, or turn against him because of the distorted image of him that we give them

Is There Anything Worth Dying For?

This is not a question for soldiers, aviators, and explorers? They and their like make the great adventure. They stake life on a slim chance for some value

that seems to them to be worth the risk. We are often shocked if not shamed to witness the play of ideals that prove themselves beyond price. Life itself is thrown into the scale and weighed against a scientific discovery, a pioneer adventure, or the outflash of a heroic impulse.

Nor is our question for the missionary. We may risk assuming the answer in his name. We have in mind a larger group. Are there left in the world at a time like this values that can command the uncalculating and passionate devotion of the millions? Let us specify the thirty millions, more or less, of Protestant Christians in America. If that value, that ideal, that passion, can be made real to them, can be wrought into their experience, there is nothing they cannot do. Our weakness is that we have not found it. Without it, all we have been trying to say in this book goes for naught.

Is it that we are intent on too many things that are not worth living for, much less dying for? Is not our first step to do a sum in comparative values and eliminate all those not supreme. It will surprise us how few they are. It will also surprise us how commanding and glorious these few are. I venture to name one only, *love to Christ.* On this he seems to rely. For this he yearns. This is his test. He bases everything on that. He could trust even Peter with that

consuming flame in his heart. He can trust us likewise.

Yet one raises again the question, "Have we average Christians anything worth dying for, we common men and women?" We who are America, England, Germany, we who trade and toil, and make gain and spend it, and do all the common things that express character and interpret the common estimate of life's values. When we take Christ seriously and when his love is to us so real as to be worth dying for, we shall come to be known as a nation of kings and priests unto God; we shall cease to give first place to our shibboleths, and to battle for the ark of our ecclesiasticisms, and to parade our superiority complex. We shall be possessed of a great spirit of adventure, and men will take heart in our hope and daring. It was Paul the missionary who said, "The love of Christ constraineth us." It was thus he justified that superb madness which men saw in his zeal and self-sacrifice. It is this also that will turn our fear into courage, our apathy into zeal, and our defeat into victory.

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